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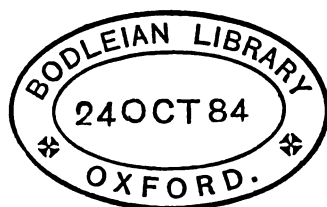
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THE

Pulpit Record

VOLUME 1.



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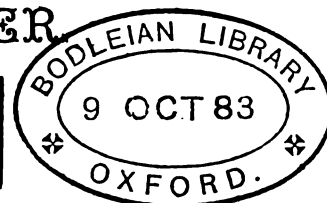
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a service of song, entitled "Ruth," will be given by the scholars.
Reader, Rev. Dendy Agate, B.A., Gorton, who will address the children.

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NOTES.

THE Rev. Samuel Rolles Driver, M.A., of New College, Oxford, has been appointed Regius Professor of Hebrew, and Canon of Christ Church, in succession to the Rev. Dr. Pusey.

THE application on the part of the Bishop of Manchester in reference to the case of Mr. Green, confined in Lancaster Castle, is to be heard by Lord Penzance to-day. The churchwardens of St. John's, Miles Platting, of which church Mr. Green is the rector, have received notice of the sequestration of the benefice by the Bishop. The officials of the Diocesan Registry have also affixed a notice to the same effect on the church doors.

It appears, however, that Mr. Green has already sent in his resignation to the patron, Sir Percival Heywood. In a letter addressed to his congregation he points out that to maintain himself in Miles Platting, in the face of existing obstacles, would entail the expulsion of the congregation and the loss of the patronage. At the express desire of the Bishop, the Rev. Ruthven Pym, B.A., curate of Lytham parish church, has agreed to take charge of the parish. He commences his duties on Sunday next.

ARRANGEMENTS had been made for the Rev. Forbes Winslow, vicar of St. Paul's, St. Leonards, to preach last Sunday at the Melbourne Hall, Leicester, a sermon in connection with the local Temperance Mission. The incumbent of the parish in which Melbourne Hall is situated objected, and appealed to the Bishop of the Diocese, who laid Mr. Winslow under an interdict, thus preventing him from carrying out the arrangements. The matter has caused a considerable amount of ill feeling in the district.

It is stated that proceedings have been initiated before the congregation of rites at Rome for the canonisation of Sir Thomas More, the learned author of the "Utopia," and the first lay Lord High Chancellor of England. Refusing to acknowledge Henry VIII. as supreme head of the Church of England, he was tried for high treason and executed.

At Bombay seven members of the Salvation Army have been arrested and placed upon their trial, charged with being members of an unlawful assembly, in consequence of their persisting in marching in procession through the Mahomedan quarter of Bombay, in spite of the remonstrances of the police.

A most valuable collection of manuscripts has lately been found at Revel. Some workmen were engaged in refitting an apartment on the ground floor of the Town-hall when they discovered a vault completely filled with books and manuscripts. Many of these are documents relating to the municipal affairs of the Hanse Towns during the 14th, 15th, and 16th centuries.

ON the 15th of December, the fiftieth anniversary of Mr. Gladstone's return for Newark, Messrs. Cassel & Co. intend to issue a new edition of G. Burnett Smith's "Life of Mr. Gladstone." The addition of several new chapters by the author will bring the biography down to the present time.

MR. WILLIAM SAWYER, the editor of *Funny Folks*, died on Wednesday night of typhoid fever. Mr. Sawyer was born at Brighton in 1828, and at an early age devoted himself to journalism and other literature. The works by which he is chiefly known are "Ten Miles from Town" (1867) and the "Legend of Phyllis" (1872). He also contributed to periodicals a number of works of fiction, some twenty-five novels and many articles, criticisms, &c.

THE *Athenæum* says that the title of Mr. Walter Besant's story for the Christmas number of *All the Year Round* is "Let Nothing you Dismay." Mr. Allardyce's "Life of Lord Keith" is to be followed immediately by another naval biography. Messrs. W. H. Allen and Co. hope to issue before Christmas a "Life of Admiral Lord Hawke," by Professor Montagu Burrows, of Oxford. The family papers have been placed at his disposal, and there will be as a frontispiece an engraving from a picture of the Admiral in the possession of the family. The court-martial upon Admirals Byng and Keppel will receive some illustrations from original sources in the body of the work. Mr. W. B. Richmond has resigned the Oxford Slade Professorship of the Fine Arts. The Rev. W. Walker is preparing an extended memoir of the Rev. John Skinner, Dean of Aberdeen and father of the Bishop of that name, who wrote the "Annals of Scottish Episcopacy."

THE oldest naval officer on the official record, Staff Commander James Charles Atkinson, died at Southampton a few days since, in the 100th year of his age. He was born in Middlesex on the 1st of May 1783, and commenced his seafaring career by entering the merchant service in 1796, in which he remained until 1803, when he joined Her Majesty's Navy as a volunteer. The veteran lost the sight of one eye in 1847, and has been totally blind for the last fifteen years, but otherwise retained all his faculties unimpaired until his death.

SERMONS.

*By the Right Rev. HERBERT VAUGHAN, D.D., Bishop of Salford,
on Sunday, the 29th October, at St. Bede's Church, Alexandra
Park, on the Feast of St. Bede, patron of the Church and College.*

THE feast we are keeping to-day is the feast of St. Bede, and he is indeed, as I think you will presently all admit, a fitting patron for such a college as this, and not only for the college, but for the congregation itself. For I suppose that the college is what I may call a business college, and the greater number of the members of the congregation are persons engaged in daily work, and in business which occupies the greater part of their time. The Venerable Bede, therefore, is for them also a most fitting patron. His life, as brought down to our notice, does not contain a very large number of incidents, but still there are some so remarkable and so touching that they pourtray with master strokes the character and the life of the man, and the work which he did, and the especial fitness of his being the patron of this college and congregation. In the year 596 St. Augustine, St. Paulinus, and the monks of our holy father St. Gregory, landed in Britain. The country was covered with the darkness of paganism, but in a short time those mists passed away, and with the coming, as it were with the suddenness of a northern summer, the Catholic faith spread itself from north to south, from east to west, from sea to sea, and that in an exceedingly short space of time. One hundred years before the birth of St. Bede the whole of England was pagan. Forty years before he was born, the kings of Northumbria were all sunk in the darkness of heathenism. The Catholic religion had not then taken full possession of the country. Still great progress was being made, and monasteries and churches were being built in various parts of the country, as was the custom of that time of wood, cemented with clay. Among the great men of that time perhaps the greatest may be considered to have been St. Benedict Biscop, who ruled throughout Northumbria, whose whole life seems to have been summed up in a mission to spread the spirit, and I will say to revive the very life of St. Peter the apostle in England. Five different times he undertook the formidable journey in those days to Rome, drawn by the tender love (which overcame every kind of resistance) which he had to St. Peter the Apostle. The joy which he felt in kneeling at the tomb of St. Peter overcame every kind of resistance, and long and arduous journeys were quickly accomplished, comparatively speaking, with the full advantage of knowing what would be his recompense at his journey's end. But his heart was also with the Anglo-Saxons over whom he ruled, and each time he went to Rome he came back with his hands laden with benefits, and oftentimes accompanied by illustrious strangers, in order to assist him in instructing the Anglo-Saxon people in the north of England. Thus we read that on one occasion he went into the great Basilica, to the Church of St. Martin, the site of which is now occupied by one of the pillars that support the dome of St. Peter's. On just that site now so occupied there stood the ancient Church of St. Martin, and

there among the many nobles that had become priests, and the office was sung with great splendour, there was a leader of the choir called John Precenter, and he was induced to come to England so that he might instruct the monks in Northumbria in the Roman mode of singing the Divine office, and St. Benedict Biscop brought him over for that purpose. St. Benedict Biscop began various monasteries. First, there was the Monastery of St. Peter at Wearmouth. This was commenced but a year after the birth of Bede. There was also the Monastery of St. Paul at Jarrow, built somewhat later. These churches or these monasteries were the first in England built of stone. St. Benedict Biscop brought masons who knew how to labour in stone, and there were also not only masons, but he introduced workers in glass and the art of manufacturing glass, and the windows of those two abbey churches were filled with glass for the first time that any church in England was so lighted and protected. The faith increased, and spread not only in England but abroad. Where there is true faith, true zeal, it will also manifest itself in the darkness without. So that before the time of Bede Anglo-Saxon saints had gone from England to Friesland, Holland, and Saxony, preaching the Gospel. One became the apostle of Germany, establishing bishoprics, and preaching the faith under the Roman Sovereign Pontiff, whose blessing he especially sought, and finally laid down his life in martyrdom. Such was the spirit filling the living Church in England when the venerable Bede was born. When seven years old his parents (we know not who they were) lived near Wearmouth, and they took their young child to the venerable Benedict Biscop, and offered to place him under his charge, and begged him to take him into the monastery, and there to train him up in the knowledge and service of God, and Benedict Biscop took him, adopted him, and placed him in his monastery at St. Peter's, Wearmouth. There the child dwelt for a year, and by that time the new monastery of St. Paul's at Jarrow, some few miles distant, was ready to be opened. The venerable Benedict Biscop's companion in his travels to Rome (Ceolfrid) was placed at the head of the monastery, and some seventeen monks, old and young, left to establish themselves at St. Paul's. Among them was the little boy Bede, and there he dwelt, picking up from the lips of those older than himself words of wisdom, and growing into his heart was the grace of the Holy Ghost, while the monks day and night filled the monastery with the praise of God. For five or six years Bede remained there, and 686 a terrible pestilence broke out in the monastery, and the whole community was swept away with the exception of Ceolfrid, the abbot, and the little boy Bede, then aged fifteen. Those two survived the terrible plague which must have laid low thousands of the population round about when it so severely affected the monastery with all its conveniences and means of sanitary arrangements. And we read that when all the monks were dead and buried, and there remained but the old abbot and the little boy, they were to be seen walking together from the monastery into the church day and night, and there singing together the office of God. And it was, the historian says, with tears and sorrow, as they remembered their dear friends their former companions, who had been so full of promise for the future of the monastery, but so untimely taken away. From that time the venerable Bede, as we learn from various indications

in his writings, was engaged in a variety of works connected with the monastery. It might be sometimes planting wheat or threshing corn, or winnowing it, working in the bakehouse, attending to the cattle, sweeping the house, and a variety of those lowly employments occupied part of his time. But by-and-by, seeing what his character and inclination were, he was ordained deacon, and at thirty the holy unction was laid upon him, and he was anointed priest. From that time he gave himself entirely up to literary and studious pursuits. He had a great taste for learning, a great love for study and teaching, and this being well known, as well as his love of research, his care of detail, his accuracy of mind, and his conscientiousness being thoroughly appreciated by his bishop, his abbot, and the monks, not only of Wearmouth and Jarrow, but by those who lived in the south in the monastery at Canterbury, an order was laid upon him by the abbot, seconded by the command of the King of Northumbria, that he should devote his time to the compiling or writing of a history of the Anglo-Saxon Church, an ecclesiastical history of England from the earliest times. This became the great and famous work of his life. He commenced it in 703, and he continued writing it for 28 years, and it was not finished until four years before his death. The materials for it were sought for not only by himself, but it was undertaken as a kind of national work, the Archbishops of Canterbury and York, and the bishops throughout the country supplying to him all the materials which they possessed. The Pope himself, Gregory III. placed at his disposal a number of Papal documents, greatly assisting him. He tells us himself he never accepted any statement until it had been carefully examined, and, as far as possible, under the circumstances, he always desired corroboration. His work became the standard work of the whole of England. Alfred the Great translated it from Latin into the Anglo-Saxon tongue; and on Bede's death his fame was gathered round his history, and the demand for it was such, it was impossible to supply the required number of copies. The copyists in the monasteries were not able to meet the demands; the winters were so long and cold they could only work in the spring and summer quarters. This great ecclesiastical history is the only history of that period. Bede has been styled by ancient writers by the fathers of the Church, the Fathers of the Anglo-Saxon people, and by historians his praises have been spoken in words which are certainly under exaggeration, but which lift him to the very summit of the position which it was possible for a man in his day to occupy. Another characteristic of this work is, that in the Ecclesiastical History of Bede you find every one of the doctrines to which we attach importance, which Catholics hold as part of the Catholic faith—that all these doctrines were either boldly taken for granted by Bede, so that he states them from time as being practised by himself, or they were taken singly and expounded and developed by him in a way that leaves no doubt that the faith of Bede was precisely the same that we at this present hour hold as the faith given by God to the world. It is a perfect testimony to the truth of the Catholic faith as we hold it. What is now held by us was held in Bede's time, and is written in the pages of his History. Bede's works are very numerous, and reach the number of 45, of which some 80 are still extant—works on grammar, history, poetry, rhetoric, memory, scientific works, &c., on

the calendar, arithmetic, mathematics, geography, natural philosophy, mechanics, and also upon Scripture and religion. The abbacy was offered to him, but he preferred teaching and forming the minds of youth; and he considered that such great and responsible duties might distract him from the more important work of teaching and forming the mind. His scholars were not few in number. In the great monasteries of St. Peter and St. Paul there were no less than 600 monks, and he must have had under his care a very large number of scholars. He had not merely one subject, but the whole curriculum of knowledge, such as was known in those days. What was the character of Bede? Happily his contemporaries have sketched it very clearly. He was never idle, but always at work. He was always either reading or writing, or teaching or praying. As a teacher, what a charm there must have been about his lessons. He had a certain sympathy, a feeling of affection which must have drawn his disciples wonderfully to him. He was quick to understand their difficulties, to sympathise in their struggles, to draw out their thoughts and feelings, and enjoy with them the labours of study and the acquisition of knowledge. He was, however, strict as a teacher, but his strictness was mingled with brightness and sweetness, which left the strictness trifling. He was pleasant in his manner to those who were devout and good students; but to those who were idle and bad he was terribly severe. Connected with Bede was also the whole development of the learning Anglo-Saxon time. He paid a visit to York to assist Archbishop Egberht in his work. From the school at York came afterwards Aldwin, the great teacher in France, the right hand of the Emperor Charlemagne in spreading knowledge and learning throughout France. One other touching incident of Bede's life was that which immediately preceded his death, as so beautifully given in a letter from Cuthbert, one of his disciples who was present, to a fellow-pupil. Two weeks before Easter of 735, the old man was seized with an extreme weakness and loss of breath. He still preserved, however, his usual pleasantness and gay good humour, and, in spite of prolonged sleeplessness, continued his lectures to the people about him. "We never read without weeping," wrote the pupil. A few days before Ascension-tide his sickness grew upon him, but he spent the whole day in teaching, only saying cheerfully to his scholars, "Learn with what speed you may; I know not how long I may last." The dawn broke on another sleepless night, and again the old man called his scholars around him, and bade them write. "There is still a chapter wanting," said the scribe, as the morning drew on, "and it is hard for thee to question thyself any longer." "It is easily done" said Bede; "take thy pen and write quickly." Amid tears and farewells the day wore on to eventide. "There is yet one sentence unwritten, dear master," said the boy. "Write it quickly," bade the dying man. "It is finished now" said the little scribe at last. "To speak the truth," said the master, "all is finished now." Placed upon the pavement, his head supported in his scholar's arms, his face turned to the spot where he was wont to pray, Bede chanted "Glory be to the Father, and to the Son, and to the Holy Ghost," and gave up the ghost. He died at the age of 62, and his life was spent in the work of teaching and for the good of souls. He loved nothing better than to teach. What lesson does he teach the students and teachers of this

College? He was always industrious, and spent his whole life in imparting knowledge to others. What lesson does he teach in his writings to you who live in this world of business. Unless you live in vice, you ought to go to communion and receive the Body of our Lord every Sunday, and upon the Feasts of the Apostles. If you are living in sin you are not fit. If you are not living in sin you should attend to it. The first business of the active man of business is the salvation of his soul. His life was spent in influencing others with a bright joyful spirit, like sunlight on the minds and hearts of those who came in contact with him. The secret of that was, he had received from Heaven into his heart a ray of charity and heavenly joy, which was reflected upon the hearts of others. It was brought down by the habit he had acquired of perpetually thanking God at all times, which is a great lesson for us. His last hours were bright. Let us then, wherever we are, whether engaged in business or otherwise, be able to say, with the Venerable Bede, "Glory be to the Father and to the Son and to the Holy Ghost."

The Rev. R. BUTLER, M.A., Rector of St. Silas's, Ardwick, at St. Clement's, Greenheys, Sunday Evening, October 29th.

"I have somewhat against thee, because thou hast left thy first love."—*Rev. II., 4.*

THE letter of our Lord and Saviour Christ Jesus to the Church at Ephesus is before us. Christ sent it by His apostle John, and John, faithful to the charge entrusted to him, had the letter sent, of which copies were made and read in the various churches of Ephesus, and in the neighbourhood, and throughout the diocese which surrounded the once great city. It is a most remarkable statement: "I have somewhat against thee"—that is, the people, the Christian people of Ephesus—"because thou hast left thy first love." Dear friends, in society here in England, where breaches of promise are made, and bad treatment is experienced, and people leave their first love, the indignation felt is naturally very strong. Much more then should it be felt when Church and people fall away from Christ, fall into sin and superstition, fall away from the simplicity which is in Jesus, and from that which Christ is pleased to call "the first love." May God's spirit show its blessing upon us, that I may be faithful to you, and that you may see what we have to do with the charge from the text. Let us take a short review of God's love to Ephesus, and as we go along you will see distinctly the mighty efforts the Almighty made for that people once so great and so distinguished. There was great need of God's love to be shown to Ephesus, the capital of Asia Minor, in her day, and called the "City of the Moon." The people were steeped in superstition and idolatry, given up to the worship of Diana, and their proud boast was, "great is Diana of the Ephesians." The temple of Diana in Ephesus was one of the seven wonders of the world. Its architecture was magnificent, its marble columns and interior splendid, the worship (so-called) was gorgeous, the ritual excessive, the priests and priestesses robed in most gorgeous vestments, the incense filling the mighty fane of the great temple, and the music enchanting. The image was said to have come down

from Jupiter, and the Ephesians bowed down believing in Diana. But God put it into the heart of the great apostle Paul to go to Ephesus, where he laboured for three long years doing a great work for God, the Holy Spirit blessing the Gospel from His heart and lips. Congregations were formed, ministers set over them, and the mighty work was advanced. Oh! what a Gospel did Paul preach, showing the fall of man in Adam, the redemption of man in the Blood of Christ, the renewal of man by the work of the Holy Spirit; how man is justified by faith, and so justified, enjoys peace with God through Jesus Christ our Lord. Paul roused up the people, not directly preaching against Diana, but indirectly, showing the truth as it is in Jesus, and the Word of God grew so that people who were possessed of what was called the Ephesian mysteries, books of conjuring, magic, and superstition, having learned better by the teaching and the power of the Gospel, brought their books and burnt them. That was a result of the blessing of Heaven on the ministry of Paul. Having got the congregation into good working order at the end of three years, he went on his missionary tour, because his presence was required elsewhere. But his heart loved not only the Christians in Ephesus, but the work of Jesus there, so after a period he came to a place called Miletus, not far from Ephesus, and when there he sent to the ministers of the Ephesian churches to come there to him, that he might encourage them in their work of spreading the Gospel of our Lord and Saviour Jesus Christ. They were delighted to go to see their old pastor once more. What a loving splendid charge did he give to the Ephesians, suited for every bishop in England, nay, to every bishop throughout the world. They were sorry to part with him, for they thought they would never see his face again. He loved them, and they loved him as a good minister of Jesus Christ. It is beautiful when that bond of love and affection exists. A few years afterwards he sent them a beautiful epistle, showing his love for the souls and the spiritual and eternal welfare of the people in the great district. He says, "Put on the armour of God," that is, put on the grace of God; have it outside and inside; have it in your breasts, then you go out as a soldier of Christ, clad in the whole armour of God. That letter or epistle was copied, and copies read, and the people of the various churches were delighted. Time went on, and God put it into the heart of Paul to make Timothy the first Bishop of Ephesus; and what a blessing was he, who in his childhood knew the Scriptures, like those dear children we are pleased to see in the church this evening. He was here, there, and everywhere. He loved Jesus, and the people loved him fondly and affectionately. After this God's love was shown by Paul sending two letters to Timothy—pastoral letters for Timothy's own good, and for the good of the mighty diocese over which he was presiding. Read those two letters, and see how the old man of God encourages the young man of God. So God's love was manifested; and lastly, here we have a letter that Jesus Christ gave to John when he was in banishment in Patmos—banished because he was a faithful minister of Christ. Seven letters were, as you know, given him, and here we have one before us in which the charge is, "I have somewhat against thee, notwithstanding all the mighty efforts which had been made," still sin and infidelity, and superstition and ritualism

came in, and the hearts of the people fell off from God and from Jesus—fell off from “the first love.” The various revivals were only for a little while, and to-day Ephesus is only a poor miserable place in comparison with its former magnificence. The Mahometans are there, and a few Christians, but decidedly Mahomet has more disciples there than the Lord Jesus. The destruction of the most beautiful city occurred when the barbarian hosts swept over the Roman Empire, and the great people of the Ephesians were utterly swept away. Now, my brethren, is not this a warning to us in England? Great has been God’s love to England, to your own native land—

“First flower of the earth, first gem of the sea.”

In ancient times the Britons roamed the country, naked savages, with painted bodies, cruel to one another, and steeped in the superstitious faith of the Druids. God brought the Gospel to the shore of Albion. The torch of the Gospel was lighted, never, we trust, to be extinguished again, in this land. It was a Protestant torch. It was a Protestant Christianity. It was blessed by God in this land before ever Popery was heard of. Unfortunately as time went on the Romish power came into the country, though there were many who decidedly preferred and loved the Gospel of Jesus. The good King Alfred, one of the greatest Englishmen who ever lived, translated into the Saxon tongue the psalms of David. Copies of the translations were made, and the English people rejoiced to read in their native language those beautiful psalms, which put the birth of Christ the son of David in glorious and magnificent language and oriental splendour. In course of time John Wycliffe, “the morning star of the Reformation,” arose “with healing in his wings.” Though there was a danger of his losing his life through the influence of the Pope, he escaped, preached Jesus Christ, made copies of the Scriptures, had them circulated, and became one of the pioneers here of the mighty Reformation of the 16th century. John Wycliffe by the grace of God gave birth to the band of men, distinguished and glorious pioneers of our Protestant Reformation—I mean the Lollards, who believed in Jesus Christ and in the Scriptures, and lived up to their belief. Simple men they were, but honest, loyal unto death to the cause of the Lord Jesus Christ. Many of them were put to death, but many survived, and became the pioneers of the Reformation. Henry VIII. was a man whom many of us do not admire for his character, but God made use of him to carry out the Reformation in this country. He would not submit to the Pope of Rome. He said he would not have any man in England a greater man than himself, and he stood firm to his principle. God also put it into his heart to have a translation made of the good old English Bible, and a copy put into every parish church, and chained there, to prevent the Roman Catholics stealing it, so that the people might hear read the wonderful word of God. That was a good work, and a great light established in England. Henry VIII. was succeeded by Edward VI., a sweet prince full of the love of God and of Jesus. The Lord was pleased to take him away at an early age, and his last prayer was, “O God protect this realm of England from Popery.” Then came the evil time of her that was called “Bloody Queen Mary,” because the blood of the Protestants was shed at the stake. The only good thing connected with the reign of Mary was that it was

a short one, and “Good Queen Bess” ascended the throne; and we had again liberty of the Bible, liberty of Protestantism, and the right of private judgment. It was during that reign that the Spanish Armada sailed to force Popery down the throats of the English people with the aid of thumb screws; but, blessed be God, that Armada was destroyed or dispersed, and Elizabeth went to St. Paul’s, where she humbled herself and her crown before the King of Kings, who, she said, had alone gained the victory. She passed away, and James VI. of Scotland and I. of England ascended the throne, a decided Protestant. He gave England another copy of the Bible, that is the old copy you have been using from your youth. It was during his reign that the notorious Gunpowder Plot was discovered, and as next Sunday is the anniversary of it, may every Protestant Church in England resound with thanksgiving to God, who brought that conspiracy to light, and saved the Royal family and the estates of the country, and gave a glorious victory to our Scriptural Protestantism. In due course of time came James II., a Roman Catholic, who put seven good Protestant bishops into the tower, because they would not obey his Popish orders. God brought them out of the tower, and gave them the victory of a verdict of “Not Guilty.” James had to fly from the country—the Revolution came on, and the Prince of Nassau, William of Orange, ascended the throne with the well-wishes of all liberty-loving men. He came with the flying motto, “The Protestant religion and the liberties of the people I will maintain.” His memory is blessed, and is referred to as “The glorious, pious, and immortal memory of the good King William.” How God has worked for England! Then came Queen Anne, a good Protestant; then the Georges, and among them George III., who wished a copy of the Bible could be found in every cottage in the kingdom. And now we have on the throne our Sovereign Lady Queen Victoria. God Almighty bless and guide and protect her. Long may she reign. We know well that her heart throbs with the love of Protestantism. But a few years ago a statue to the memory of Luther was erected in Germany, and the Queen sent a telegram to the unveiling ceremony, “Protestant England sympathises with Protestant Germany.” But is it not possible God may say to England to-night, “I have somewhat against thee, because thou hast left thy first love.” The “mass in masquerade” has been introduced into our Protestant Churches. Men who are traitors and conspirators are forcing in the Roman Catholic doctrines, going on with their antics and buffooneries, until God only knows where we shall land ourselves or where we shall be found. This land has been blessed by Him, and privilege after privilege given to it, and yet there is the scandal of the antics and buffooneries of these men, converting communion tables into altars and other absurdities, and young men and women falling into the mesh. May God grant that the torch of Protestantism will long continue to burn with undiminished steadiness. May the Protestant army of ministers and every heart amongst the laity bound in love to God and to His Son Jesus Christ be ready, if necessary, to fight the battle of Protestantism over again. As God had said to the Ephesians, He might say of a small part of the English people, “I have somewhat against thee, because thou hast left thy first love.” I hope that all these little children will grow up to maintain the Protestantism of the Bible.

The rev. gentleman then made a special appeal for the Sunday School.

The Pulpit Record.

MANCHESTER, NOVEMBER 4TH, 1882.

THE FIFTH OF NOVEMBER.

"PLEASE to remember the Fifth of November." Certainly we ought not to forget our national anniversaries. It must, however, be a matter of satisfaction to all sensible people that the rowdiness with which the day was associated is now a thing of the past. Few, we fancy, in this year of Our Lord 1882, would think it conducive to the interests of Christianity in general, and that of Protestantism in particular, to commemorate the day, by parading grotesque representations of the Roman Catholic Bishops through the streets, yet this was done in London thirty-two years ago, and was looked upon with complacency by no inconsiderable section of the community.

In many towns, particularly in the South and West of England, the Fifth of November was *par excellence*, the day sacred to the rough; the black mail levied by him during the day was spent in wild orgies, often ending in riot, at night. The students of Oxford commemorated "our two-fold deliverance from Popery" by an annual free-fight with the townspeople. Few, not even "the old subscriber" to *The Rock*, we think will regret that the day is no longer made offensive to a section of our fellow subjects. Yet forgotten it should not be, for threefold now are the associations that cling around it.

November 5th, 1605. James Stuart had then already sat two years on the throne of England. That two of the three religious parties, which then divided the country, should be disappointed, was inevitable. The Puritans had good reasons for believing, that a prince brought up by the disciples of John Knox, would view Episcopacy with little favour. James, though scarcely possessed of all the wisdom attributed to him in the preface to our bible, was yet endowed with a considerable share of that shrewdness which marks his countrymen, and saw clearly that the firmest support to the throne would be a Hierarchy appointed by, and receiving its power from the throne.

"No bishops, no king" was his reply to the divines who wished to prove to him the superiority of the Presbyterian to the Episcopalian form of Church Government.

More bitterly disappointed were the Roman Catholics. Could they doubt that the son of Mary Queen of Scots would favour the faithful adherents to that religion, for which they believed his mother had died?

The Puritans, formed into a strong political organization, vented their disappointment by fierce attacks on the royal prerogative, which culminated in the temporary subversion of the throne and with it, of that church so hateful to them.

The Roman Catholics on the other hand had ceased to be a political party. Stripped of almost all the rights of citizenship, they could only hope to regain all they had lost since the death of Mary, by revolution. Such was the state of the country when a small band of desperate men formed that diabolical plot, which has given a name to this day; that it was frustrated, certainly is now, and we believe was then, a matter of thankfulness to Protestants and Catholics alike.

November 5th, 1688. James, the second of that name, now occupies the throne of his grandfather, James I. Three years has he reigned, and during that time he has endangered every interest dear to a liberty-loving nation. Now on this fifth day of November, a Dutch fleet is anchored at Tor Bay, and the Stadtholder is landing his cosmopolitan army. England is once more invaded, but invaded by her own desire, to free her from the tyranny of her own king. A few months, and James is an exile, living on the bounty of the French king, deserted by his courtiers, whose conversion had but lately given him so much delight, by his army, by his children, and last of all, and very reluctantly, by that church whose communion he had long forsaken, upon whose rights he had trampled, whose bishops he had imprisoned.

Eighty years of constitutional struggle had taught the nation many valuable lessons—most marked is its advance in the art of revolution—it had cut off the head of the father, the son it simply turned out of the country.

November 5th, 1854. The allied armies of England and France were encamped on the shores of the Euxine. Long before daybreak a Muscovite host, forty thousand strong, had poured out of the gates of Sebastopol. Silently, hidden by the dense fog, they advanced upon the English lines, and had almost surprised the outposts. For six hours our soldiers kept at bay five times that number of the enemy. Then came succour, and the Russian battalions, broken and dispirited, had once more to seek shelter behind the walls of Sebastopol. Thus was the battle of Inkerman lost and won.

THE Press Association learns that the Pope has entrusted Mr. Errington, M.P., with an autograph letter to Her Majesty the Queen. In this communication His Holiness simply thanks Her Majesty in cordial terms for the interest she has shown in the welfare of Catholics throughout her dominions, and for the religious freedom which they enjoy under her Government. Mr. Errington will, at a personal audience, present the letter to Her Majesty. The Pope has also forwarded presents to the Queen through Mr. Errington, who will return to Rome before Christmas.

LECTURES.

"AN HOUR WITH AMERICAN POETS"

On Friday, the 27th ult., Colonel SHAW, the United States Consul, delivered under this title a most interesting lecture to the members of the Lower Mosley Street Sunday Schools Mutual Improvement Society. We are sorry that want of space obliges us to confine our report to a portion of it.

AS a leading branch of Art, poetry has from the earliest ages held a high place in the hearts of men. Among civilized nations poetry is always an element of greatness; and even barbarous peoples have their rude poetic narratives. In the century of national life the United States have been the birthplace of many sons of song, who have won a lasting tablet on "Fame's eternal camping ground;" and of some of these I propose to offer selected examples for your entertainment this evening.

Of Longfellow I need not speak at length, for he is nearly as well known and as widely read in England as he is among his own countrymen in America. His fame is widespread, and his poetry moves millions in all the great centres of this world. His poetry covers a wide range of subjects, and is full of pathos and power, and glows with the pure inspiration of a noble-hearted man. Longfellow delights in presenting pictures of life calculated to arouse courage and cultivate hope in all who study them. He is a powerful teacher of heroic and lofty sentiments of honor, benevolence, and truth; and he is a master in the art of persuasive reasoning. His work is always carefully rounded, and his matter never fails to interest and instruct. Criticism is comparative; but in the case of Longfellow I fancy that the best way is to compare him to himself! He needs no heralding, for his place is fixed in the bright constellation of poets of this century, and the rolling years will not soon utterly obliterate his name and works from the records of Time. If he is not the first poet of American literature, he is certainly the best known of all the honoured singers of our brief national existence; and for this reason I place him first on my list to-night. His original poems appeal strongly to our emotions in a large majority of cases, but, at the same time, the arts of mastery in all the subtle science of poetry have expression in his works. He is no novice in the noble art he loves so well; far from it. Strong as he is in his own creations, I think his translations are equally conspicuous for their finish and strength. His interpretations are masterpieces, as a rule, and furnish beautiful examples of how our language can adequately convey to us the best thoughts and creations of a foreign tongue. Moreover, the wide range of his translations testify to his finished scholarship and untiring perseverance. In this particular field he has won high honours, and all who are not

familiar with a foreign language are indebted to him for many of the sweetest poems of the past, as we find them in his books. As an illustration in point, the translation of the Spanish poem, "Coplas de Maurique," is worthy of special notice. I am very fond of this pathetic poem, and hardly know where to commence or where to end my selections from it. Maurique, as all know, was a poet and a soldier, and died on the field of battle. This was his greatest work, and also his immortal monument:—

Our lives are rivers, gliding free,
To that unfathomed, boundless sea,
The silent grave!
Thither all earthly pomp and boast
Roll, to be swallowed up and lost
In one dark wave.

Thither the mighty torrents stray,
Thither the brook pursues its way,
And tinkling rill.
There all are equal. Side by side
The poor man and the son of pride
Lie calm and still.

* * * * *

This world is but the rugged road
Which leads us to the bright abode
Of peace above;
So let us choose that narrow way,
Which leads no traveller's foot astray
From realms above.

Our cradle is the starting-place,
In life we run the onward race,
And reach the goal;
When, in the mansions of the blest,
Death leaves to its eternal rest
The weary soul.

Did we but use it as we ought,
This world would school each wandering thought
To its high state.
Faith wings the soul beyond the sky,
Up to that better world on high,
For which we wait.

Yes, the glad messenger of love,
To guide us to our home above,
The Saviour came;
Born amid mortal cares and fears,
He suffered in this vale of tears
A death of shame.

Behold of what delusive worth
The bubbles we pursue on earth,
The shapes we chase,
Amid a world of treachery
They vanish ere death shuts the eye,
And leave no trace.

The following stanzas were found in the poet's pocket after his death on the field of battle:—

O world! so few the years we live,
Would that the life that thou dost give
Were life indeed!
Alas! thy sorrows fall so fast,
Our happiest hour is when at last
The soul is freed.

Our days are covered o'er with grief,
And sorrows neither few nor brief
Veil all in gloom;
Left desolate of real good,
Within this cheerless solitude
No pleasures bloom.

Thy pilgrimage begins in tears,
And ends in bitter doubts and fears,
Or dark despair;
Midway so many toils appear,
That he who lingers longest here
Knows most of care.

Thy goods are bought with many a groan,
By the hot sweat of toil alone,
And weary hearts;
Fleet-footed is the approach of woe,
But with a lingering step and slow
Its form departs.

The closing stanza to this beautiful poem is as follows:—

His soul to Him, who gave it, rose;
God lead it to its long repose,
Its glorious rest!
And though the warrior's sun has set,
Its light shall linger round it yet,
Bright, radiant, blest.

This is the longest of his translations, but it is no finer in its execution than are many of his shorter gems. Of his own poems "Evangeline" has all the fragrance of a fresh bouquet of flowers; and its strange rhythm, tender pathos, splendid pictures of nature, and unrivalled purity of sentiment, will always secure for it a lasting place in the hearts of all lovers of Longfellow.

In the "Building of the Ship" we have another fine example of our poet's power. This poem, like the author's "Psalm of Life," is a universal favourite in all lands. It is a picture in words—a poem illustrated by itself. The closing lines, it is safe to say, have been committed to memory by nearly every schoolboy in the United States, and they are surely worthy of this great distinction:—

Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What workmen wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope!
Fear not each sudden sound and shock,
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee!

"The Builders, in my opinion, is only second—if second we should place it—to the "Psalm of Life," in the simple

and yet noble lesson it teaches. This poem is a rich song, full of high aspirations, and sung in musical numbers:—

All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

* * * * *

In the elder days of Art
Builders wrought with greatest care
Each minute and unseen part;
Nor the gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house where gods may dwell,
Beautiful, entire, and clean.

Else our lives are incomplete,
Standing in these walls of Time,
Broken stairways, where the feet
Stumble as they seek to climb.

Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place.

* * * * *

And lastly, his "Psalm of Life" will be his imperishable monument.

"Great Hart Longfellow" has just passed through the gateway of the grave into the realms of fadeless light and life. He has long been nearing the sunset; but in his loss, even in a ripe old age, there comes a shock and personal pain to almost every heart in two hemispheres. Sweet singer, pure teacher, tender philanthropist, and white-souled man, his death will leave a void which nothing but his works can fill. These will preserve the healing warmth of a sun which has sunk out of sight for ever to all human eyes. Surely he wore on his heart the "White flower of a blameless life!" if ever mortal did.

I come now to speak of one I regard as the Shakespeare of our poets—the undoubted genius of our constellation of poets. I never hear or read the name Edgar Allen Poe without feeling that his early death was a calamity, and that in his sad loss the world had cause to mourn. As a poet, as an inventor of a new and striking school of poetry, for such he was, he is without a peer in many respects. He was original, dramatic, powerful, and in some of his creations stands forth like the North Star in the heavens, which has no misleading rivals near it—distinct, fixed, and so fortunate for ever. The great test of great works, after all, lies in the appreciative and considerate judgment of mankind. The favourite of a day or of a class lives with his admirers, and is forgotten when they are no more. But the genius whose works become fixed in the great heart of living millions, whose creations keep abreast of every age, whose words become a part of the

great diapason of humanity, such a one, surely, must be recognized as of the few—the immortal few—who were born not to die. In this circle Poe, undoubtedly, has a place. I am confident that this will be allowed even by those who do not like the poet or his poetry. The weird, strange imagery of the “Raven,” the originality and power, as well as the strength and beauty of the “Bells:” and the matchless tenderness of the peerless “Annabel Lee,” have won him a lasting position among the deathless poets of this world. I speak thus strongly, but with saddened pride, because Poe was not as pure a man as he was great as a poet. In our short national past, we have not produced a Milton or a Dante, or a Shakespeare, and, yet—with Longfellow and his pastoral music, and Poe with his masterpieces, rich, wild, and sublime—I feel confident that we have no reason to hang our heads in regret over the lack of peerless masters in the deathless world of poetry. Poe is all our own, and while my pride in speaking thus of him is not unmixed with pain, he is worthy of praise, for while unerring he was, yet a noble son of song. Alas! one cannot speak with any measure of patience of the curse of drink in the presence of such a gloomy wreck—such a complete and splendid ruin as it wrought in one so gentle and so great, so tender and so wise, as was Edgar Poe! I need not dwell upon his faults, for these are past mending; but his poetry deservedly ranks high, and will never lose its claims to popular favour. I cannot take time to read many extracts from his many gems; but I am sure you will all excuse me for giving place to his sweetest creation.

It was many and many a year ago,
In a kingdom by the sea,
That a maiden there lived whom you may know
By the name of Annabel Lee;
And this maiden she lived with no other thought
Than to love and be loved by me.

I was a child and she was a child,
In this kingdom by the sea:
But we loved with a love that was more than love,
I and my Annabel Lee;
With a love that the winged seraphs in heaven
Coveted her and me.

And this was the reason that, long ago,
In this kingdom by the sea,
A wind blew out of a cloud, chilling
My beautiful Annabel Lee;
So that her high-born kinsman came
And bore her away from me,
To shut her up in a sepulchre
In this kingdom by the sea.

The angels, not half so happy in heaven,
Went envying her and me.
Yes, that was the reason (as all men know
In this kingdom by the sea),
That the wind came up out of the cloud by night,
Chilling and killing my Annabel Lee.

But our love it was stronger by far than the love
Of those who were older than we—
Of many farwiser than we—

And neither the angels in heaven above,
Nor the demons down under the sea,
Can ever dissever my soul from the soul
Of the beautiful Annabel Lee.

For the moon never beams without bringing me dreams
Of the beautiful Annabel Lee;
And the stars never rise, but I feel the bright eyes
Of the beautiful Annabel Lee;
And so, all the night tide, I lie down by the side
Of my darling—my darling—my life and my bride,
In the sepulchre there by the sea,
In her tomb by the sounding sea.

If this is not wondrous tenderness and pathos, then I do not know what true pathos and tenderness are. It is the soul of poetry, and sparkles like a dew-drop in the sun. The skill which marks the literary execution of this little poem is very striking. It has a melody and movement all its own, and in its effectiveness and soul-stirring power it is without a rival.

Take another example of his strength and grasp:

Type of the antique Rome! Rich reliquary
Of lofty contemplation left to time
By buried centuries of pomp and power!
At length—at length—after so many days
Of weary pilgrimage and burning thirst,
(Thirst for the springs of love that in thee lie),
I kneel, an altered and an humble man,
And thy shadows, and so drink within
My very soul thy grandeur, gloom, and glory!

Vastness! and age, and memories of Eld!
Silence! and desolation, and dim night!
I feel ye now—I feel ye in your strength—
O spells more sure than e'er Judean king
Taught in the gardens of Gethsemane!
O charms more potent than the rapt Chalde
Ever drew down from out the quiet stars!

Here, where a hero fell, a column falls!
Here, where the mimic eagle glared in gold,
A midnight vigil holds the swarthy bat!
Here, where the dames of Rome their gilded hair
Waved to the wind, now wave the reed and thistle!
Here, where on golden throne the monarch lolled,
Glides, spectre-like, unto his marble home,
Lit by the wan light of the horned moon,
The swift and silent lizard of the stones!

But stay! these walls—these ivy-clad arcades—
These mouldering plinths—these sad and blackened shafts—
These vague entablatures—this crumbling frieze—
These shattered cornices—this wreck—this ruin—
These stones—alas! these grey stones—are they all—
All of the famed and the colossal left
By the corrosive hours to Fate and me!

“Not all”—the echoes answer me—“not all!”
Prophetic sounds and loud arise for ever
From us, and from all ruin, unto the wise,
As melody from Memnon to the sun.
We rule the hearts of mightiest men—we rule
With a despotic sway all giant minds.
We are not impotent—we pallid stones.
Not all our power is gone—not all our fame—
Not all the magic of our high renown—
Not all the wonder that encircles us—
Not all the mysteries that in us lie—
Not all the memories that hang upon
And cling around about us as a garment,
Clothing in a robe of more than glory.”

It is no wonder that this picture of the Colosseum at Rome is admittedly the sublimest creation ever penned over a

magnificent ruin. Poe is always artistic—full of life and vigour—never weak or commonplace. To the scholar his work is a continual surprise and a constant feast. He is fresh as new-mown hay, and as sweet as new-blown flowers. The erratic and wild life which he led is a sad phase to dwell upon. He was not equal to the rough battle of this world, and fell a victim to his unconquered appetites. As a poet he is great; as a man he is not strong. As a model he cannot be strongly recommended, for he is lacking in faith in God and faith in mankind. And, all in all, he is to be admired for his genius as a poet, and pitied for his weakness as a man.

[At the conclusion of the lecture, in responding to a hearty vote of thanks, Colonel Shaw expressed his pleasure in meeting so appreciative an audience; and to foster a love of poetry among the younger members of the society, generously offered a number of book prizes, to be awarded to the best reciter of one of six poems, among which should be "Barbara Frietchie," "Gray's Elegy," and "Annabel Lee."

ZION CHAPEL MUTUAL IMPROVEMENT SOCIETY.

THE third meeting of this Society was held on Tuesday evening last in Mulberry Street, Hulme—The President (the Rev. E. Simon) in the chair.

After preliminary business a paper was read by Mr. J. A. Goodacre, the secretary, entitled "Johnsoniana." Having stated that his object was rather to picture to his hearers Johnson at play than Johnson at work, he proceeded to draw a lively sketch of this king of literature, following his fortunes from early childhood to ultimate success. He playfully described the school which Johnson kept, or rather attempted to keep, and then depicted the great man amid the horrors of penury and want in a great city, often compelled to walk the streets of the metropolis till dawn, with no other companion than the licentious Savage. He at length procured employment in connection with the *Gentleman's Magazine*, and "manufactured" for that paper parliamentary debates from the scanty notes with which reporters were then obliged to content themselves. These debates made his name, and he soon procured other literary employment. Among his works his "Dictionary" stands prominent, for which, when completed, he received £1,750, then thought to be an enormous sum.

It was now that Johnson turned his powers from his pen to conversation, of which art he was a complete master. Quoting freely from his "Life," by Boswell, the essayist cited many anecdotes concerning this remarkable man, and gave many instances of the humorous retorts and other conversational manoeuvres which he freely showered on friends and enemies alike, until, in December, 1784, a complication of diseases brought an end to his changeable career.

The paper was followed by a brief discussion on the part of several of the members of the society. Mr. Elston, the vice-president, made some remarks upon the character of Johnson, to which the essayist replied, and the proceedings terminated at 9.30 p.m.

The next meeting of the society will be held on Tuesday, 7th inst., when Mr. C. Croft will deliver a lecture in the lecture-room, Mulberry Street, upon "The Weather, and how to Forestall it."

An anonymous donor has presented an eagle lectern to St. Clement's Church, Chorlton-cum-Hardy. It is a work of very handsome design and excellent finish. The base consists of a tripod of scroll work, united to the central shaft of polished brass. The top of the shaft is richly engraved and foliated; on this rests the ball carrying the eagle. The height of the lectern is 6ft. 8in.

PARLIAMENTARY DEBATING SOCIETIES.

PRESTWICH.

THIS Society met last Monday, October 30, at the Conservative Club, Prestwich.

The SPEAKER (Mr. Croft) took the chair shortly after eight. Answers having been given by the Government to several questions relating to Egyptian affairs, the Member for Northampton (L) rose and moved that "A Bill for the Reform of the House of Lords" be read a second time.

The Member for Rochdale (C) at once rose to order. He quoted the first rule of the House which enacts "that this House shall be conducted in all points on the rules and methods of the Imperial House of Commons, as far as may be practicable." And amongst the rules of that House was one to the effect that "All Bills for the Reform of either House, must originate in that House." He submitted that the Bill, being for the Reform of the House of Lords, could not, therefore, originate in a House of Commons.

The Member for Northampton replied that his Bill was for the abolition of the House of Lords, as could be seen by its provisions.

The SPEAKER here interposed, and said that the hon. Member for Rochdale was perfectly right, that if the title of the Bill were not amended, the Bill could not proceed (applause).

The Member for Northampton expressed himself unwilling to alter the title then, but would promise to do so in committee.

The Member for Midlothian (C) contended that this was like the rest of the Liberal policy, shifting and evasive in everything (opposition cheers).

The PREMIER (Member for Halifax, L.) said that Mr. Labouchere had been permitted to introduce his Bill into the Imperial House of Commons, and he thought that that was a sufficient precedent.

The Member for Northampton also urged the same precedent, but the Speaker ruled that the title would be fatal, and that it must be immediately altered, or it could not be discussed.

The Member for Midlothian spoke when the Speaker's bell stopped the debate, and he stated that this irregular discussion could not proceed.

The Member for Halifax (L) now agreed to alter the title. They did this in conformity to the ruling of the chair, and not at the dictates of the opposition.

The Member for Northampton moved that the second reading of the Bill, which, amended, was to the effect that "The present House of Lords be abolished, and replaced by a Senate, the members to be elected for a period of three or six years. No member to be less than thirty-five years of age." The hon. Member contended that although the House of Lords had in the past done *some good*, it had done a great deal more harm. It had opposed Catholic Emancipation till Ireland was on the verge of rebellion. In 1832 it passed the Reform Bill, but in such a mangled state, that the Commons did not know it when it came back to them, and a new bill had to be brought in, which was only passed after the creation of new peers. The House of Lords kept the Jew, Baron Rothschild, waiting eleven years outside the door of the House before the Jews' Disabilities Bill was passed. (Ministerial Cheers.)

The Member for Midlothian (C) rose to reply:—He said that while he was prepared to admit that the House of Lords ought to be reformed. He did not think the scheme proposed by the right hon. member opposite would act as well as the present House reformed. He could understand members of the proposed Senate being created for life, but why for three, and six years? "If three years be good, let us have three years, if a term of six years be better, let us have six years." Both could not

be good; and why the age of thirty-five? This clause of the Bill amused him most. Does a man only reach mature thought at the age of thirty-five. Mr. Gladstone, Mr. Disraeli, and many others, were notable exceptions. Then again, our best form of rewarding men of renown (like Sir Garnet Wolseley, &c.) would be gone.

The Member for Northampton in reply, maintained that it was his opinion that in a House possessing the highest judicial power, it was necessary to have men whose thoughts and minds were matured, and not mere boys with crude, unreformed ideas. As to not having the power to reward talent, that could be done as easily then as now by creating men who deserved well of their country life members of the proposed Senate. He then descanted at some length on the hampering of trade by the House of Lords, showing that they had opposed the introduction of foreign corn solely that they might be able to rack-rent the farmers. Before the Corn Law, wheat was 66/- a quarter, it was now 44/-. Before we had Free Trade, our exports were £88,500,000; in 1880 they were £235,000,000. The repeal of the Test and Corporation Acts was opposed by the Lords. Why should a man be fit for office only if he would take the sacrament according to the rites of the Church of England. Why should a man sit in judgment on others because he was his father's son.

The debate was continued with great energy, and no inconsiderable amount of talent.

CHURCH OF ENGLAND TEMPERANCE CONFERENCE.

THE Sheldonian Theatre at Oxford was crowded on Monday, on the occasion of the holding of a conference in connection with the Church of England Temperance Society. The Bishop of Exeter presided, and among those present were Sir Wilfrid Lawson, M.P., Sir George Rickards, Sir William Herschell, Sir William Anson, the Archdeacon of Oxford, Dr. Acland and Professor Barrows. The subject for discussion was local option and local control. The Bishop of Exeter said the Legislature had laid down no definite rule by which the magistrates were to govern themselves in the granting of licenses, and the old traditional rule had altogether passed away. He thought the real blame was due to the legislation which multiplied beerhouses. He thought it would be wise to limit the power of granting licenses to a certain proportion of houses to the population, and even if the inhabitants of the district were supreme in the matter, their supremacy should be limited by some proportionate rule of that kind. Sir W. Lawson said the main temptations to drinking were legal temptations, and he had taken some part in the House of Commons in trying to diminish these temptations which were put before the people by the Legislature. It was most important that those people who believed that these temptations were a necessity should make them as little injurious as they could. He wanted to remove the temptations, and not to minimize them, and he would tell them how. The country was marked out into districts, which had superintendents over them in the form of magistrates, and the law said to them that they had the local control over their districts, and it was for them to say whether drinking-shops should be set up in them or not. When a license was granted to a man it increased the value of his property. When a man bought sixpence-worth of spirits, more than four-pence went to the Chancellor of the Exchequer, and so the public were robbed of £30,000,000 a year, which was employed on the army and navy, and people were poisoned at home and the forces were killed abroad. And not only did they get this £30,000,000, but the sober and respectable people had to pay the rates and taxes necessary to keep drunkards, paupers, and criminals, who were manufactured by these things, and were supplied by people whom the magistrates had licensed. It was to prevent this extraction of the money from the people that he brought in his Permissive Bill,

which was to prevent magistrates licensing houses where the public did not want them. That was the sum and substance of the whole thing, but it was upset in the House of Commons because it was so simple. All he wanted was the power of the people to veto the licensing of drink-shops. Was it not scandalous that the Government of this free country, while admitting the evil which drink was bringing on the whole nation, did nothing? They could go on meddling with things at the end of the earth. Resolutions were unanimously carried calling on the Government to introduce a measure of licensing reform, which to be satisfactory should give to the ratepayers of each locality direct control over the licensed houses in their midst, with restraining power in the issue and renewal of licenses, which would be best secured by the appointment of representative boards. The Bishop of Oxford presided at another large meeting in the Corn Exchange in the evening, when the speakers at the conference again attended.

THE OPIUM QUESTION.

ON Wednesday afternoon a conference of the general council and friends of the Society for the Suppression of the Opium Trade was held at Queen Anne's Mansions, London, S.W., to consider the various schemes proposed for the settlement of the opium question in the Parliamentary papers recently published, and what course of proceeding the society should adopt in pursuance of its object. The Earl of Shaftesbury presided, and among those present were the Rev. Prebendary Wilson, the Master of the Charterhouse, Professor Leone Levi, Sir Joseph Pease, M.P., Alderman McArthur, M.P., Sir John Kennaway, M.P., Mr. S. Morley, M.P., and Mr. A. Morley, M.P. Sir Joseph Pease, M.P., moved:—That, having regard to the papers laid before Parliament as to the existing connection of the British Government with the manufacture of opium in India, and to the national support which has unhappily been given in the past, both by arms and diplomacy, to the opium trade with China, this meeting is of opinion that any employment of diplomatic pressure for the purpose of retaining the admission of an injurious drug at a low rate of duty into Chinese markets is unworthy of the Government of a professedly Christian nation and unjust to an independent and friendly power; that the British Government should recognize the right of the Chinese Government to deal with opium as they deem expedient in the interests of China; also that the opium clause in the Convention signed at Chefoo, being a statement of China's just and lawful rights, ought at once to be confirmed by her Majesty's Government." In the course of an argumentative speech, he complained of the gross injustice done to China by the non-ratification of the opium clause of the Chefoo Convention. Lord Elgin had always acknowledged the right of the Imperial Government to impose what duties they pleased upon the obnoxious drug, and there was no restriction of that right in the Tientsin treaty. It was melancholy to see in what an ambiguous light the recently published State papers placed our own authorities. Sir John Kennaway, M.P., seconded the motion, which was supported by Mr. S. Morley, and carried. Mr. James Cropper, M.P., proposed—"That this meeting has learned with great satisfaction from papers recently presented to Parliament that the majority of the opium shops in British Burmah have been suppressed by order of the Indian Government, and this meeting would continue to urge upon that Government the inconsistency of trading in opium solely for the sake of revenue, and of taking active measures to promote the increased production for export to China of a drug which, according to the declaration of their own Commissioners, has caused in Burmah 'demoralization, misery, and ruin' to a degree which affected the very life of a young and otherwise prosperous province." Mr. Henry Richard, M.P., seconded the resolution, which was supported by Mr. Donald Matheson and other speakers, and carried unanimously.

THE REV. E. PAXTON HOOD ON MR. GLADSTONE.

THE following is an abstract from a lecture delivered by the Rev. E. Paxton Hood, in connection with the Bloomsbury Chapel Literary Society :—

I am not a politician by profession. But I justify my admiration of Mr. Gladstone by the assurance that he has elevated the character of the politician, that in his own person, and by the grand doctrines he maintains he elevates politics, so long and so usually divorced from that relation, into the sphere of morals, as I justify my relation to politics by the consciousness that to me there is a close, and even indissoluble relation between politics and faith; faith which is the eyesight of the soul. In the Hebrew Bible the relation between politics and faith is most apparent and impressive; all the prophets were great political leaders, and in all ages and nations I believe faith to have been the great power which has overruled in human history. I sometimes fear that a great change has come over our politics—in this, that we have dis severed our political life and action alike from a life of faith in high and great and general principles of action, and from those great traditions which are the illustrations of our history, and which constitute the Bible of the nation. The men of the Bible, from the very earliest times, were great political teachers. That is synonymous with what the prophet means in the Old Testament. Was not the prophet Elijah a political teacher and preacher when he resisted the King and Queen, the Court and the country, in the attempts made to crush the essential principles of the constitution, and to set up the groves and the altars of Baal? Cream off all the politics from Isaiah and Jeremiah, from Ezekiel and Daniel, and all the minor prophets, Nahum, Habakkuk, Hosea, and Micah, and how much of their teaching will remain? Politics I cannot regard as a mere secular feathering of the oar to a passing expediency. I must believe that politics have deep moral relations. We may speak of a political creed and a political faith, but this merely implies that both rest on great guiding principles of action. This high order of statesmanship has not been very marked or predominant in the character of our great English statesmen from the time of Cromwell, but I claim it as a marked attribute of Mr. Gladstone, and I must believe that faith gives strength to action, and that the great events which have resulted from a deep under-current of principle which looked beyond and deeper than the necessities of the hour into the essentially wise and true.

The first meeting for conferring degrees of this University was held on Wednesday at the Manchester Town Hall. The proceedings excited much interest, and attracted a very crowded attendance of spectators, who were admitted by ticket. The Vice-Chancellor, Dr. Greenwood, accompanied by the members of the Court, Board of Studies, and the officers of the University in academical dress, took their places on a dais. The members of the University Court who were present included the Archbishop of York, the Bishop of Manchester, the Vicar of Leeds, and Sir Edward Baines.

The VICE-CHANCELLOR said his first duty and impulse was to give utterance to the regret felt by every member of the University at the absence of the Chancellor, the Duke of Devonshire, and in the name of the University he would express their respectful sympathy with his Grace in his private sorrows, and their grief at the event which had taken from them a governor, the late Lord F. Cavendish, whom they looked to for many years of wise and able services. After reviewing the constitution of the University, the Vice-Chancellor said at the date of the granting of the charter Owens College possessed a body of 125 associates, who,

as the first condition of their appointment, had passed at least three years as full students at the College, and had there gained a University degree or passed a special examination, and it would have been an injustice to them if, when the College entered the University, no place had been found in it for them, and it would have been a loss to the University not to have enrolled them in their own body. (Hear, hear.) Accordingly, the charter allowed the University to grant degrees without examination to all persons being at the date of the charter associates of the College. Nearly all the associates so qualified had applied for the degree. They gained no step in academical rank, but they showed their loyalty to the College and shared the reputation and fortunes of the University.

Subsequently at a meeting of the University Court a resolution was passed accepting the bequest of Mr. Mercer, of Acerington, of £1,000 for a scholarship in chemistry. Mr. T. Ashton said it should be understood that these bequests did not cover the costs of examination. The University was getting overwhelmed with examinations for very small bequests, and he thought it would be better if the Council were recommended to consider this subject of incidence of expenses of examinations for scholarships. An addition to the resolution embodying this instruction to the Court was adopted without discussion. Professor Rosecoe moved that a petition be presented to Her Majesty in Council to grant a supplemental charter to the Victoria University empowering the University to grant degrees in medicine and surgery. The Archbishop of York seconded the motion, which was adopted.

It has been finally arranged that the Rev. C. H. Spurgeon will leave town in a few days for Mentone.

The annual summary of British contributions to seventy-seven societies, for foreign mission work, during the financial year 1881, has just been completed by Canon Scott Robertson, of Sittingbourne. The total is £15,381 less than that of the previous year. The chief items are as follows:—Church of England Missions, £460,395; Joint Societies of Churchmen and Nonconformists, £153,320; English Nonconformist Societies, £313,177; Scotch and Irish Presbyterian Societies, £155,767; Roman Catholic Societies, £10,910.—Total British contributions in 1881, £1,093,560.

STREET-PREACHING in London is, according to Mr. Hannay, the Worship Street magistrate, becoming all over the metropolis "beyond bearing," and not a few good Christian people, we are inclined to think, are of the same opinion. The disturbances created in Shoreditch by the ranting of ex-pugilists and others led, a few days ago, to cross-summones for assault being issued, and provoked the above remark. We have every sympathy with aggressive evangelistic work, but we more than doubt whether any lasting success can attend the preaching of the Gospel when it involves a street brawl and an appearance at Worship Street.—*Christian World*.

BOTH the Established and the Free Churches of Scotland have provided valuable courses of lectures in the Scottish capital during the winter months. Those delivered on Sunday afternoons in St. Giles' Cathedral, Edinburgh, and in the cathedral of Glasgow, during last winter, by foremost men of the Church of Scotland, on "The Faiths of the World," form an interesting and instructive volume, giving a concise history of the great religious systems of the world. Principal Caird, Dr. George Matheson, the Rev. John Milne, and the Revs. Drs. Dodds, Milligan, Macgregor, Stewart Burns, Marshall Lang, M. C. Taylor, James Cameron Lees, and Robert Flint were the lecturers.

STOCKPORT GRAND EXHIBITION OF GAS APPLIANCES.

This day the following distinguished Visitors will attend by invitation of His Worship the Mayor (James Leigh, Esq., J.P.):—

The Right Honourable Sir J. WHITTAKER ELLIS, Bart., Lord Mayor of London.
Sheriff DE KEYSER.
Sheriff SAVORY.
Sir W. CHAMBERS, Recorder of London.
Sir JOHN MONCKTON, Town Clerk of London
Ex-Sheriff Sir RICHARD HANSON.
Alderman Sir JOHN STAPLES.
T. H. STAPLES, Esq., Lord Lieutenant of Middlesex.

ADMISSION ON THIS DAY FROM ELEVEN TO FOUR, 2s. 6d. EACH.

By Order,

EDWIN HARDON, Alderman, Hon. Secretary.

For further particulars see small bills.

IMMENSE SUCCESS. CROWDED NIGHTLY.

FRESH ATTRACTIONS THIS WEEK.

EXHIBITION OF GAS APPLIANCES,

Spring Bank Mill, Stockport.

Public Lessons on Cookery Every Evening at 7-30.

The Admission to all the Gas Exhibition and to the above-named Cookery Classes is by a Season Ticket at 1s. each admitting every evening at six o'clock: or by Payment of 3d. for every single Admission at six o'clock.

The Cooking will be Publicly shown and explained. The list of the materials used will be plainly written on a black board, and the dishes when Cooked, will be divided into portions and sold to the audience.

These Lectures are intended by the Committee to show the readiness, cheapness, and advantages of Cooking by Gas; also the preparation and the proper Cooking of Food in the most economical manner.

Alderman HARDON, Hon. Secretary.

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The **PULPIT RECORD**

AND MUTUAL IMPROVEMENT SOCIETY, }
PARLIAMENTARY DEBATING SOCIETY, } **CHRONICLE**

No. 2.—Vol. I.

SATURDAY, NOVEMBER 11, 1882.

[PRICE ONE PENNY.]

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NOTES.

THE scheme expounded by the Mayor of Coventry for the settlement of the Vicar Rate agitation in the parish of Holy Trinity has now been before the public six weeks. During the period which has elapsed strenuous efforts have been made to collect the sum of £5,000, which the authorities of the church at the time declared to be the lowest amount which they could accept in commutation of the rate. Circulars have been sent to all the payers of the rate, with the return postage paid to insure response. An active private canvass has been made by gentlemen favourable to a voluntary settlement, and a further solicitation has also been made by the Mayor to those residents who had passed over the first appeal without subscribing. The result of these well-deserving efforts has been one upon which the Church party of Coventry cannot be congratulated. Notwithstanding the fact that the fund was started by a handsome anonymous donation of £250, and that this sum has been supplemented by several liberal donations from gentlemen non-resident in the parish, bringing the outside help up to £1,000, the fund at the present time stands at barely £3,800. The inadequateness of the amount raised is in great part due to the refusal on the part of members of the congregation to subscribe to the fund on the ground of its being "a concession to mob law and organised disorder." This refusal is a matter for surprise, seeing that the principle of the rate is universally condemned, and that a commutation payment by which the rate shall be immediately abolished is the proper and only practical remedy. There is an impression in the city, however, that before the end of the year the Church party will accept the amount subscribed, in order to rid themselves of the difficulty.

A SINGULAR state of things is likely to arise at St. John's, Miles Platting, and from what took place on Monday night it seems likely that there will be two organizations at work in the parish. The parishioners and the churchwardens treat the new curate as a stranger and intruder,

and decline to co-operate with him. They declare that their attitude towards him will be one of passive resistance. The Rev. Harry Cowgill, the former curate, who, until Mr. Pym's appointment, had charge of the church, remains in the parish, and on Monday night last he and the churchwardens held the private monthly meeting of communicants in the schools adjoining the church. Mr. Pym was not invited to the meeting, and left the church after evensong, at which there was an average attendance, but no official was present to receive the curate. Although the intention is not declared, there is no doubt that Mr. Pym will not be allowed to attend either day or Sunday school, as the school buildings are the private property of Sir Percival Heywood, the patron of the living. It is usual to hold the parochial meetings in the schools, and this will probably be continued for the present under Mr. Cowgill and the wardens. All the school officials signed the protest, in which Mr. Pym is described as an intruder, and the parishioners declared that they could not hold out the right hand of fellowship to him.

IN Paris a new system of transmitting force to a distance is about to be tried. It consists in maintaining in a pipe system by means of engines at a central station a certain degree of vacuum (57 centimetres of mercury). A branch pipe enters the house of each subscriber, and is connected with a rarified air motor devised by M. Tatin. The sewers in the Boulevard Voltaire and the Avenue Parmentier are utilised for the pipes, in a distance of 650 yards. The pipes are mainly iron, but those entering the house are lead. The Tatin motor presents the necessary qualities of great simplicity and easy replacement of pieces. It has a vertical oscillating cylinder. Each motor is arranged to work at an average speed; the work for all is thus sensibly constant, whence results a very easy method of charging subscribers for their consumption of power.

THE same success which attended the auspicious opening of the Blue Ribbon campaign in Canterbury has continued to attend the working of the movement. The addresses of Mr. R. T. Booth have on each occasion appeared to make a deep impression on the immense gatherings, numbering nearly 4,000 persons nightly. The Dean of Canterbury and the Bishop of Dover have both been publicly decorated with the blue ribbon by Mr. Booth, who, in doing so, mentioned with extreme gratification that it was the first opportunity he had had of performing the ceremony in England upon one occupying the position of Bishop. Both of these acts were attended with tumultuous appl. use on the part of those present. Up to last night about 1,100 persons had signed the pledge. At the evening meeting the Bishop presided, and strongly urged all to join the mission, including members of the Church of England Temperance Society. Mr. Booth also spoke, and about 500 subsequently took the blue ribbon.

SERMONS.

By the LORD BISHOP OF MANCHESTER, in the Cathedral, Sunday Evening, 5th November, 1882.

"This I pray that your love may abound yet more and more in knowledge and in all judgment, that ye may approve things that are excellent, that ye may be sincere, and without offence until the day of Christ."—*Philippians I., 9-10.*

After some general comments on St. Paul's Epistles, showing how the Apostle himself grew in that love, which he prays may abound with the Philippians, his lordship said:—

THE love which St. Paul would see possessing and reigning over the hearts of men was to be a strong, wise, discerning, well-regulated love, not a mere ideal passion, flickering up and down, and wandering to and fro, hardly knowing where to settle, like some poor bee, fluttering hither and thither amongst the flowers of Summer, but settling nowhere. The love which he would have men grasp and apprehend is the Divine Love of God, in the redemption of the world by Jesus Christ, and that redemption, and the sense of it, did not consist so much in a man's being able to say—"I am saved, I am converted," but rather appearing, by its fruits, in a really changed and sanctified life, *that* was the fruits of righteousness with which the Apostle desired to see men's souls filled. "And to approve the things that are excellent." The man who had this love must possess the faculty of being able to discriminate between things that differ—he must be filled with knowledge. And, dear friends, never was there a time when this teaching was more applicable than at the present, when so many men are zealous. It is, indeed, the temper that made the Gospel of Christ conquer the world; but do you think that those great Apostles and Evangelists, who went about, taking their lives in their hands, daring to defy the great power of Rome, and setting the world at naught,—do you think that they occupied their time with such vain and idle questions as oftentimes are occupying our attention at this time? If you think so, read the second chapter of the Epistle to the Colossians—one of those Epistles of the imprisonment, to which I have been referring, and see how he warns those Christians to take care and not be beguiled on the one hand by false philosophy, and on the other hand by idle ceremonies,

"For in Christ dwelleth all the fulness of the Godhead bodily, and ye are complete in Him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in baptism, wherein ye are also risen with Him through the faith of the operation of God, who hath raised Him from the dead."

I say these men did not occupy themselves with trifles, they had the rare faculty of being able to discriminate between things that differ, and being able to approve all things that were excellent. They had learned what things could administer grace, and strengthen their own souls, and they taught the people who heard them, to seek for the same grace in the same way. They pointed ever to Christ, who was to them a living person, close to hand, and they would not hide Him

behind clouds of incense and groups of ceremonies. I do not know whether zeal for good causes is increasing in the world or not. There is abundant zeal no doubt, but oftentimes it is misplaced zeal, and the cause in which it is shown is not worthy of it. The Apostle bears witness to his own countrymen, that they had zeal, but not according to knowledge. He tells the Galatians that it was good always to be zealously affected in a good thing, and we, having this cause, ought likewise to be zealously affected, but to be zealous in a matter of no importance, is waste of energy, and sometimes disastrous consequences flow from it. In what are called fashionable circles there is none of this zeal. There a fashionable apathy reigns supreme, and earnestness is thought to be fatal to a man's secular prospects. How could an earnest man hope to succeed in the highly-polished society of the present day? How could an earnest clergyman succeed in a circle of this kind? A sort of tepid Laodiceanism, which begins to doubt whether there is such a thing as truth at all, is the spirit which is fashionable in the world just now. Men will discuss most solemn topics at their dinner tables over their wine, and wonder how people can be so excited and interested over things which, to those who are discussing them, are of no interest at all. This lack of interest in things which require earnestness, has not, however, rendered the case of the young Englishman of the present day hopeless. On the contrary, there are some very hopeful signs. I am told that there are Officers in the Guards who are not too proud to go and seek out the poor and wretched of the East end of London, and relieve their wants; and certainly these men were not found to be the last to take their places against the enemy at the storming of Tel-el-Kebir. Our golden youth can throw off this fashionable apathy when the occasion demands, but too often when zeal is shewn, it is wanting in those qualities which the Apostle requires. The Apostle wants a discriminating power, discerning what is good and excellent. Zeal to-day is partisan in character. If a man does not belong to a party, he is nowhere. He looks round and finds that everyone with whom he might like to work shoulder to shoulder, expects him to pronounce "Shibboleth" as in their way. He does not care how he pronounces it. He cares not so long as he can speak in the tone that is needed to stir up men's torpid hearts. It is a sad and discouraging thing that one must look to the right hand and to the left in the stress of the battle, to find someone standing aside and saying

"Just let me hear how you pronounce the watchword Shibboleth before I join you in the fight."

So our zeal becomes first partisan, then unintelligent, then it becomes narrow, then ungenerous, and then unfair. Controversy is a hateful thing, and acts with terrible effect upon him who uses it, if he is not upon his guard. Those of you who are at all aware of the currents of controversy, must be aware that I am not exaggerating, when I say that it is narrow, ungenerous, and unfair. Men are jealous for what they call the Church, but when you come to look at what they mean by the Church it is for their party. They would, if it were possible, crush out those who do not belong to their party, that they might stand alone in the earth. They seem to be unaware of one of the first conditions of the Church's well-being and prosperity. The prayer of our Lord Jesus Christ for the

Church's prosperity was, that the Church might be one, and by its oneness might bear a testimony to the world that He, its Head and its Founder was sent from God. Where is the oneness of the Church to-day? Whither has it vanished? It is gone, and the Church is broken into fragments. Men here, there, and everywhere are challenging the Church and the authority of the Church, for what after all turns out to be only their little, miserable party. How can the Church prosper so long as it is divided, and as we see it divided now? Are not unity, peace, and concord the very first conditions of the Church's success? Is there no meaning for us in the account of the building of the Temple on Mount Moriah, when we are told that it was built of stone made before it was brought thither, and that there was no sound of chisel or hammer heard in the consecrated precincts, and yet it grew and became a temple of the Lord? Is there no meaning in that to tell us, that in all this clamour and intensity of the controversy which is going on all around, we are losing sight of the first principles which Christ set up upon the earth, so that the love of God to man might be made known to wandering, erring, thirsting souls? My friends, if we can, let us for our own souls' healths sake, and also for the sake of the growth and progress of the Church, try to gather into our own souls a little more of that blessed Divine temper, that seems to have pervaded the Apostle's soul during the latter days of his life, when with him, it was love, faith, joy, and peace in believing. These were the great graces which he had won from God by prayer, energy, experience, and labour. These are the things we need to-day, and not the feelings of party. To apply this, how much I lament to see the heat that is evolved throughout the length and breadth of the land over the great question of the education of the people. Just now the School Board contest is going on all over England, and it is assuming most of the worst features of a political contest. I do not mean to say that public-houses are thrown open, and that electors are cajoled to give their votes, but criminations and recriminations, and angry denunciations of opponents have reproduced all the appearances to which we are only too well accustomed, when a political contest is going on. I hope I am as much in earnest for the education of the people to be religious, and for the competition between Board Schools and Voluntary Schools to be fair and generous, for no unnecessary expenditure to be incurred, as any one; but my temperament, whether fortunately or unfortunately, is one that can take no interest in this party strife. I want to see the people educated. I want to see good schools. I want to see the work done, and well done. I regret that the Church and the other religious denominations were not equal to the task, which they might have undertaken, so that School Boards became an absolute necessity, if a sufficient education was to be placed in the reach of every child; but, while I regret that there was a necessity for School Boards, there *was* a necessity, and we Churchmen should be the first to acknowledge it. By our not doing the work I suppose we were not able to do it. Surely because we did not, or could not do it ourselves, we will not be angry and jealous, because others have stepped in and done their part in it. Now the situation being what it is, I simply desire to see the work done thoroughly, with as little friction, and as little that is revolutionary as possible, national progress on sound and right lines being as it ought to be of paramount importance to all.

The Rev. A. MACLAREN, D.D., at the Union Chapel, Oxford Road, Sunday morning, 5th November, 1882.

"For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say whether they be things in earth or things in heaven. And you that were sometimes alienated and enemies in your mind, by wicked works, yet now hath he reconciled in the body of his flesh through death." *Col. I., 20, 21, and portion of 22.*

AFTER a brief reference to a former sermon, the preacher proceeded:—In our text we have again the dignity of the person and the work of Christ set forth in three aspects. (1) In relation to God the possessor of the whole Divine fulness. (2) In relation to the universe "having made peace through the blood of his Cross by him to reconcile all things unto himself." (3) In relation to the Church "you that were enemies yet now hath he reconciled in the body of his flesh through death." So, as to God, He was the Possessor of His fulness, as to the universe in some secondary sense, its Reconciler with God, and as to the Church, its Reconciler with the Father.

So then there are three points that I have to deal with this morning, and I must, at the outset, beg you to remember that the purpose of these lectures on these epistles is not so much to indicate, in all its references, its great truths, as to state simply and distinctly the meaning of the Apostle before us, and not so much to deliver a theological lecture, as to expound a bit of the Bible. This will explain the superficiality with which, in some respects, I am obliged to treat the subject.

"It pleased the Father that in him should all fulness dwell," or, if you like to take the words more literally and fully, "the Father pleased that in him should all fulness dwell," and the Father was pleased by him to reconcile all things to himself. So the rock foundation on which the whole person, dignity, and work of Jesus Christ is laid, is the eternal good pleasure of the Infinite God who has sent His Son, because He loved the world, that the world through Him might be saved. Hence comes the deepest meaning of that message which came fluttering down upon the Master's head, when the spirit descended upon Him like a dove—"This is my beloved Son, in whom I am well pleased." The Father wills that the fulness should dwell in Him, and the Father delegated that the fulness should dwell in Him.

I now turn for a moment to the inferences and consequences which the Apostle taught from this indwelling of the whole dignity in Jesus Christ, and the first thought again runs parallel with the previous section of the Epistle. The declaration, that, just as in nature and in the universe Jesus Christ, the word of God, was Maker and Lord of all things, so is He to the universe the Reconciler to God, "having made peace through the blood of His Cross, it pleased the Father by Christ to reconcile all things unto Himself, whether they be things in earth or things in heaven."

Now the first point, which I wish to make is one of some importance, for the interpretation of these great and difficult points is that you should notice the precise correspondence between this language about the Reconciler with the former language about the Creation. "By Him were all things

created that are in heaven and in earth," "by Him," or rather "through Him, to reconcile all things, whether they be things in earth or things in heaven." Do you notice the difference in the phrases in the order in which "things in earth and things in heaven" is given. In the order of the Creation the things in heaven are first, and the things in earth second; in the order of the Reconciliation the things in earth are first, and the things in heaven are second. Now this may be a hint for us. I would have you observe that the Reconciliation here spoken of, whatever it may be, is one that does not only apply to reasoning and intelligent creatures. It is not only men or spirits, persons who are to be reconciled, who, of course, alone can be reconciled in the deep and full and proper meaning of the word, for it is they alone that can cherish, and they alone that can dismiss enmity, but the reconciliation here spoken of, whatever it may be, is continuous with creation. It covers the same ground—the one overlaps the other. In both there is a reference not only to spiritual things but to the whole fabric and frame of created things. The meaning of the idea reconciliation, therefore, must differ when it is applied to men to whom it is applicable in its fullest sense, and when it is applied to inanimate things to which it can only be applied in a secondary sense. I would make another observation, viz., that from that the language here before us, the apostle thinks of the reconciling act as done and done with—that it lies there in the past, however slowly the consequences of reconciliation may be worked out and appropriated. If we consider a moment we shall come to the conclusion that the only meaning that can be taken from these words is, that, if anywhere in the whole universe there should be creatures made by Christ, as the Word of God and in any sense or manner alienated from the Divine Government, then, from the magnet of the cross, there shoots out an influence which is felt over all the realm of Creation. I do not think that the words of my text have any bearing, so far as I can understand them, upon the question, "shall all intelligent creatures, at some subsequent period of Creation's history, be gathered together in conscious communion with God in Christ," but they have a bearing on this, that the Cross is the greatest work of Divine love and sacrifice ever offered, and was, and is, a reconciling power which sends out its influence all through the universe, whether soever the creative power has reached. The cross is the centre of the arch supporting all creation, and as from the sun, there streams out a palpable influence for millions of miles, that binds planets into a unity. So Paul tells us here from the cross of Christ, there poured out influence into heights and depths far beyond our ken, that may bind the creation unto one round the throne of God. That seems to me to be taught, but when you come to split the idea into parts, and to analyse it, and to ask for details and specifications, I say "No, you are getting out of the region of revelation into speculation." We do not know anything of such matters. We have no knowledge, no experience to interpret its hints, and piece together its words. The future, with all its obscurity, is not to be measured with a sure computation. We may take our deductions from the plain words of Scripture, and our ideas as to how much is included in them, but we must not take these ideas and put them upon the same level with the Word itself. I believe that

Christ is the Reconciler through the universe, but how, in what regions, and how far that reconciling power shall be actually appropriated by the whole range of intellectual creatures, I do not know. I do not care to go into the question. I cannot put my guesses and uncertainties into the place of God's Word; but it seems to me to be distinct enough that men universally have in that Cross a reconciling power. As for the other things upon earth, there are words in the Scriptures which speak about Heaven's advocate as if, in some measure and in some sense, there had passed over Creation a shade, whether subjective only or really objective, a shadow of man's sin for both physical death and the convulsions of nature bear witness to it. Still, seeing that man's sin lays hold upon nature, and compels it often to disobedience to God, and seeing that man's sin makes nature his enemy often, and seeing that man's sin pollutes this fair earth, physically as well as morally, and seeing that man's sin has laid innumerable woes on man's humble friends round about him, one need not say that it is merely poetry. The details have only to be filled in to complete the picture where the Apostle says the creature was made subject to vanity.

"In the heavens." Though we cannot suppose that the spiritual beings there need reconciliation in its deepest sense, still they obtain a new taste of spiritual things. We know that all the orders of spiritual beings the Cross has been a revelation of deeper things than they ever knew before, into which angels desired to look, and into which angels looking are drawn nearer to the throne; and you may take that wonderful vision in the Apocalypse as being a commentary on the words of my text, where the seer describes in the centre of the throne a lamb in the midst, and gathered round him the living creatures the representatives of creation, and the elders the representatives of the Church and the angels the first-born of the heavens, and drawn into concentrated circles sing with loving and harmonious praise unto the Lamb which was slain. Creation is one, not only because the work of one will and of one voice, but because there stands in the midst of it the Cross of Calvary the ensign to the people to which all must bow and adore.

And now I come in my last place to say a word as to "how this reconciliation affects each of us," for it is realized in its highest form in the Church on earth.

"Yet you who were alienated and enemies in your mind by wicked works."

Note the plain and rough, and as it would be supposed to be now-a-days very narrow description which the Apostle gives here of the state of humanity apart from Christ. Humanity, that is you and me. Is it not? Let us not lose our personality in the abstraction. Humanity means me to begin with, as far as I am concerned, and here it says *alienated*, that is, we are strangers, far away, people living remote, at a distance, averse in heart, and will. Our forefathers no doubt were tempted to put that a great deal too strongly, and we are rather tempted to put it a great deal too gingerly, and it has got to be thought old-fashioned, and behind the times and so forth. Now that is the worst word to say to these cultivated ladies and gentlemen round about us. I am afraid many of my dear friends before me do not love God. Well take a plain test. Do you ever think about Him if you can help it? Take another plain test. Do you

ever do anything because He wishes you to do it? Look at my text—"Enemies in your mind" says St. Paul, and then he seems to think "I had better prove that." Enemies in your mind. If you want to have a better definition of the word, look at what you do. If you love me keep my commandments is the one side, and the other is, if you do not care to do God's will, do not say that you are God's friend. I do not say that you feel strong enmity, that you are guilty of rank blasphemous thoughts blossoming into foul speech. I am not charging anybody here with that, but I do say that the average feeling of the great mass of people, is that they do not want to be in the love of Jesus Christ. That is the feeling of many dear friends here this morning to God, in whose hands is their very breath. They do not keep His commandments because their hearts do not bound at the prospect and the opportunity of doing anything to please Him. That is what I want to lay before the hearts of my friends this morning.

The language of my text is, "Be ye reconciled." There is no enmity in the Divine mind. There is no aversion in the loving heart of God. There is nothing there of hate and fury—nothing of bitterness. There is nothing but infinite and perfect love. "God was in Christ reconciling the world unto Himself."

And then notice the agent of the reconciliation. The Apostle is exuberant in his language, "in the body of his flesh." That we may see the whole humiliation to which Christ stooped, the actual corporeal condition into that which the great Creator and Reconciler in whom all fulness dwelt condescended to go. Mystery and Paradox are like the two twin pillars of some great arch, the arch and fabric of our Redemption and the bridge by which we can cross into Glory. On the one side is the image of God, on the other side the body of His flesh.

The man Christ Jesus and the Incarnate God, whose manhood and whose Divinity conspired together for our redemption. "The body of His flesh through death." It is by his death that his body becomes our redemption and our peace. God reconciles us to Himself thereby. The death of Christ affects the incidence of Divine government, and makes it possible that forgiveness and the assurance of forgiveness should come to you and to me. For us, it is that deep and wonderful picture of Divine love, matured with death, which draws us near. There is here one thing which will ever change my alienation into friendship and melt the frost and unbelief of my cold heart into love for God.

Oh! dear brethren, if you want to feel the reality of life, do not fling away your faith in the Incarnate Son of God, who reconciles the world unto God upon His cross. It is the only faith that makes men love God, and binds them to Him with mighty bonds that never can be broken. All other types of Christianity are tepid. Lukewarm water is an abomination to everybody. The one thing that makes our heart glow with love, that makes us cast down our weapons and say, "Lo, I surrender, Thou hast conquered," is to see in Christ the perfect love of God, and in His death an all-sufficient sacrifice for sin. Dear brethren, what does it avail to you and me though the whole universe were bound by silken blood-red cords to the Cross of Christ, if you and I are not.

We then ambassadors for Christ as though God did beseech you, we pray in Christ's stead "Be ye reconciled to God."

By the Rev. Dr. H. W. CROSSKEY, F.G.S., Minister of the Church of the Messiah, Birmingham, on Sunday morning, the 5th November, at Upper Brook Street Free Church, Manchester.

"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. VI., 6 & 7.

THERE are two courses open to a minister upon whom devolves the duty that falls upon me to-day. He may assume the worth of Sunday School work to be so thoroughly acknowledged as to need no direct appeal—select some general subject of interest, or he may address himself to the specific task, and speak of Sunday School work in its relation to the Christian Church. The first course is far away the most attractive to the preacher, because to speak of Sunday School work is to speak of matters that have been discussed ten thousand times over, and therefore a minister can only dwell upon what to many would appear commonplaces. At the risk, however, of again going over familiar ground, it is of such importance that a Christian Church should understand the new conditions and responsibilities that devolve upon it of the religious instruction of the people, that I propose to address myself specifically to the subject which gathers us together to-day. The determination of the Legislature that every child in Great Britain should be educated marks an epoch second to none in the development of our English civilization. It is true that that determination was arrived at at a late period in our history; late almost beyond comprehension. There was no necessity save the necessity imposed by national carelessness and folly, that education should not have prevailed in England centuries back. The end is not yet accomplished, but the day of its fulfilment is near at hand. The very advantage of educating the people was questioned within our own memory. To-day it is honourable to engage in educational work. The question whether a child should be educated or not is decided for us by God himself. The very fact that a child possesses faculties is the claim of God upon man for its education. We might as well propose to cut off the child's limbs, or expose it to death if sickly, as useless, as to leave it without the opportunity of educating its every faculty. But within human memory men were dubious of this. Even now some excellent people are inclined to think that too good an education may be given to poor people. Even now we have people who hold what to me is the supreme blasphemy, the idea that for social or political reasons we have to give to the poor man's child only the education of part of its nature. There is still the theory afloat in England that Rugby and kindred schools are for the rich, grammar schools for the well-to-do, elementary schools for poor people—as though education were to be doled out like the contents of a shop to people that had money to pay for them; as though in our social organisation it ought not to be that God's gift of faculty should be recognised as God's command for its noblest culture. The density of the ignorance against which our predecessors struggled is beyond imagination. Even now it appears like a troubled dream.

I recently read in a book on the social condition of the people, published in 1850, an authority in that day, now little more than thirty years ago, that at that time in England and Wales there were eight millions of people who could neither read nor write, and that of all the children in England and Wales between the ages of five and fourteen not more than half were attending any school. I find among papers collected when I was a young man a note of a return as to Manchester when the population was 808,000, that then there were 40,000 children not at school at all. Doubtless in those days noble work was done in Sunday Schools in redressing the tyrannical oppression of ignorance. But this duty no longer rests upon the Church, and we have to accept new conditions, and rise to our new responsibilities. To my mind a day school is as unable to give religious instruction as the Sunday School is to take the place of the day school. I am perfectly aware that in Manchester you are attempting it, and that you have an elaborate system of scriptural instruction in your public schools. But that is not religious instruction. A child may know all the history of the Jews, every detail of the chronicles of the Jewish kings, and never have the heart touched or the conscience awakened. When you make religion a lesson on a par with grammar, and spelling, and writing, and arithmetic, you drive it from the secret chamber of the heart. When you associate religion with the routine of day school life you take away the splendour of its charm, the grace of its power, the steadiness of its strength. Religion cannot be taught as a lesson. It must be awakened as an emotion, and the evils of attempting to teach it in day schools are to my mind three-fold. In the first place, you associate it with the ordinary routine of school life. In the next place, you fail to connect that with the healthful and strengthening associations of a Christian Church. A child's religion should be associated with some place of worship. Blend it with offerings of prayer and praise, and you make it a life-long power. In the next place, you take away the feeling of responsibility from a Christian Church. The motto for every Sunday School appears to me this—teach the child to love, to admire, to hope, and to trust. Here, however, comes the especial difficulty of churches like this—believers in a free spiritual Christianity. A catechism is easily taught—a child can readily learn it by rote. To hear a catechism is a work the stupidest teacher can undertake on conditions which any child may fulfil. The Bible, taken letter by letter, can also easily be taught. There is no difficulty in taking a chapter as it stands, hearing it read, and asking questions about the little incidents. What are we to do whose theology has passed into the realm of spiritual faith? What are our difficulties? How are we to meet them? Certain principles stand out for the guidance of our Sunday Schools and of our teachers. No teacher should teach a child as true what he does not believe himself—a simple proposition, but cutting to the root of many matters. If you do teach what is not personally believed, the child will find it out some day, and the retribution of scepticism will come. The first law of religious teaching is the absolute accordance of the thing taught with the personal conviction of the teacher. There is a famous story of Channing in his youth, how he was taken by his father to hear a great preacher, and impressed with the notion that he might learn glad tidings of the invisible world.

He heard the old Calvinistic tale of man's utter helplessness, his absolute doom without the interference of sovereign grace, and it seemed to the lad that a curse must rest upon earth, and darkness and horror veil the face of nature, and that every living soul ought strenuously to exert itself to deliver man from the fearful doom. When he came out he imagined that people would give up their amusements and their business and seek out the salvation of their race. He heard his father say to some one else as they came out, "Sound doctrine, sir." "It is true," the lad thought. "It is all true," and the effect weighed heavily upon his heart. He expected his father would speak with him. They got into the chaise, and presently his father began to whistle. They reached home, but instead of calling the family to tell them the appalling intelligence, his father took off his boots, put his feet on the mantelpiece and read the newspaper. Everything went on as usual, and the question came to the lad—"Could what he heard be true." Let those who do not believe any special doctrine never attempt to teach anything like it. Teach children, for example, that the world was made in six days; that Adam and Eve were in the Garden of Eden, and betrayed by the serpent; that there was a universal flood; that God commanded the slaughter of men, women, and children in the Canaanitic wars; that Christ sent devils into the swine. And what will happen when they grow up? They will see that these things are not true. Their religion will go with the legend they have been taught to associate with it. I do not think there is any more fruitful source of scepticism in modern days than the ordinary way of teaching the Bible. When children become men and women they hear lectures upon science; they read of the new discoveries that have been made, and conscience asserts its own life. Then all the Christianity which has been so persistently and inextricably associated with ancient legend loses hold upon their hearts, and with the legend the faith falls. At the same time, let the teacher remember I am only giving here the negative side. The positive duty is as great or greater than the negative one. All great things in this world have been done by believers. It is a great mistake to suppose that liberal Christianity is a series of negations. It is a series of profound convictions. I reject the common notion about the Bible—that it is a mere collection of infallible texts, because I believe more grandly in the Bible itself as a Book of Life, the record of mortal struggle to reach the heights of God from the depths of sin. The human Bible is the Book of Life, the textual Bible the Book of Death. I believe that the world was not made in six days, because I believe more grandly of creation, because this world shines forth more brightly as a star of God when we trace its growth, as of the growth of the flower from the seed; because it is a grander world when we look upon it as the growth of countless ages by means of unceasing processes than as a mere miraculously placed sphere in an empty sky. I disbelieve the scheme of salvation, because I believe in a larger mercy; because I have faith in God as my father; his great tenderness is vaster far than the creeds of man. Educate the sense of right by drawing out the faculty of the child. The evil of common methods is that they are external, that the appeal is to the outward, not the inward, authority. In a certain school, for example, of which I heard, the case of Ananias and Sapphira was made to exhibit the

pupil's knowledge of falsehood, and an extremely intelligent inspector visiting it asked the teacher whether his children did not know that people were not struck down now a days for telling falsehoods. The teacher replied that he could quote a case in point as an answer to the question. He had detected a boy in a falsehood and publicly punished him, and the next morning a schoolmate said to the teacher, "I have been thinking. You once told us that God was the same yesterday, to-day, and for ever. If that is true, why did not God kill that boy for lying as well as Ananias and Sapphira." The teacher said, "I could not answer him." This simple tale directs us to the right method of moral teaching. It should be done by drawing out the conscience of the children. It often seems to me that when men say that without the authority of the Bible there is no morality, they are simply destroying the foundations of morality itself. It is not the subject which is taught, but the spirit with which it is taught, that determines its religious character. Any subject will make a religious subject. From the outward universe, the nature of man, the history of nations, the biographies of great men, works of human genius, the life of Christ, incidents, laws, experiments may be taken through which the teacher may reach young hearts. Our responsibilities are vast. Who is there, as the years pass over him, that does not feel more and more deeply the majesty and glory of childhood? It is no insignificant matter of instinct that grandfather and grandmother are the dearest friends of the young child. Children will pass over us middle aged men and scarcely notice us, but will run to old men and rest in peace upon their knees. As age comes youth shines with more glorious beauty and childhood—has a more unfathomable charm. President Garfield is reported to have said, "I feel a profounder reverence for a boy than for a man. I never meet a boy in the streets without feeling that I owed him a salute, for I know not what possibilities may be buttoned up within his shabby coat." How strange a thing it is that we enter this world so helpless, so dependent upon our surroundings. The other day I saw a small child hardly able to speak in the midst of a busy street surrounded by a crowd. The poor little thing could not tell where it lived, or how it could get back to its home. What responsibility rests upon a Christian church that children should be guided in their helplessness; children entering life appeal to us as that poor lost child to learn their way home! Take two children. Take a child out of the worst part of Manchester; change it with one in the best. Put one in the close and crowded den—the other in the comfortable home with every appliance. You will doubtless find that inherited tempers will appear, but equally doubtless outward circumstances will be more or less redemption. On the moral and religious life of our people our civilization depends. We are too boastful. We have ten thousand new sources of material comfort, and the stress we place upon them is far too great. Telegraphs may flash messages which are not to our credit; the imperial power may be exerted with moral culpability; we may travel quickly on wicked errands. There is nothing in the telegraph or the railway, or the steamship, or in our imperial power that can assure our future. We are apt to be too blind to the greatness there has been on this earth, and the grandeur of the old civilisation. As for material wealth, Palmyra in the desert and a thousand

other cities amassed the luxuries of existence. The philosophy of Greece is still a light to our schools, and has made its immortal mark upon the history of the human intellect. In art we vainly strive to equal the creations of ancient days. In empire Rome, held north, south, east, and west, with a firm and civilising hand. In Athens and Rome men and women lived highly cultured, graceful, and genuine lives. But all is past, and if we trust to our commerce or inventions, our empire, and in our pride neglect the reverence for that which is above us, in some of the isles of the Pacific, or in some of the regions of Mid Africa, will be the greater civilisation of the future. Unless we cherish and sustain reverence for the highest and the noblest within the hearts of our people, there is a reserve of barbarism in the heart of civilisation which will conquer us. The Roman Empire was attacked from without. Our danger is from within. I plead for this larger character for religious instruction because I believe that in Christian reverence, in bowing down the heart before that which is supreme in righteousness, the seed of civilisation is sown for the world, and the redemption from sin is won for every living soul.

On Sunday last, Mr. Justice Day, one of Her Majesty's Judges of Assize, attended solemn High Mass at St. Chad's Roman Catholic Church, Cheetham Hill Road. The church was crowded, and the sermon was preached by the Very Rev. Canon Sheehan, Vicar-General, on the Gospel of the day. The choir, under the direction of Mr. J. J. Heyes, sang Gounod's "Messe Solennelle" for the first time.

THE NATIONAL UNION FOR THE SUPPRESSION OF INTEMPERANCE.—Mr. Herbert Birch writes from The Vicarage, Blackburn, that "some years ago the Archbishops of Canterbury and York, and the Bishop of Chester withdrew from this association, and since then (in 1881) the Charity Organization Society advertised it in *The Times*. Within the last few days the Duke of Westminster, the Lord Bishop of Liverpool, and the Right Rev. Bishop Vaughan (of Salford) have publicly withdrawn from this 'National Union.' I ask you to give these facts a place in *The Times*, in the hope that those whose names appear as patrons and supporters of this association may make careful inquiry into its character, either from the Charity Organization Society or from those capable of judging its worth. In the district where it is best known, it has not the support of a single temperance leader."—*The Times*.

SOCIETY OF BIBLICAL ARCHÆOLOGY.—The thirteenth session of the Society of Biblical Archæology was opened on Tuesday evening, at 9, Conduit Street, Regent Street. The president, Dr. Birch, keeper of the Oriental Antiquities in the British Museum, was in the chair, and amongst those present were Professor Oppert, member of the French Institute, and M. E. Revillout, of the Egyptian Museum at the Louvre. The first paper laid before the meeting was by the latter gentleman. It gave an account of a demotic papyrus, seemingly of the second century, and containing the malediction of an Egyptian mother on her son for embracing Christianity. A paper was also read by Mr. Theophilus G. Pinches, on "Some recent discoveries bearing on the Ancient History and Chronology of Babylonia."

The Pulpit Record.

MANCHESTER, NOVEMBER 11TH, 1882.

INTEMPERANCE AND POVERTY.

"THE poor always ye have with you." The truth of this saying of the Great Teacher could not have been more apparent eighteen centuries ago in Palestine, than it is this day in England.

Look at our streets. Day and night they are crowded with wretched children; their shoeless feet are freezing in the mud; their rag-covered bodies shivering in the piercing wind; their pinched and wizened faces void of all childhood. How vast is the misery, which, in spite of our boasted wealth, exists in our midst, must be evident even to the casual observer.

That every community should have its poor is unavoidable. Unfortunates are born, the halt, the blind, the imbecile, the very old and the young deprived by death of those on whose support they should depend: to provide for these is the duty of the State and the privilege of the Christian.

All these form but a small part of that vast multitude of men and women who pass their lives in poverty and wretchedness, too often the miserable parents of more miserable children, and whose only provision against sickness and old age is the workhouse.

The causes, or rather cause, of this misery so widespread, is as apparent as the misery itself, it may be summed up in one word—intemperance. The evil then being known, how shall we combat it? What hopes have we of finally overcoming it?

Fifty years ago Richard Turner told his hearers at Preston, "*that nothing but te-te-total would do it.*" Since then from pulpit and platform the same doctrine has been preached, teetotal and temperance societies have been formed in every part of the country, yet drunkenness does not decrease. And the reason for this is not far to seek. However large the army of teetotalism may be, few, we think, very few drunkards swell its ranks. Its recruits are drawn from church and chapel, but the class amongst which drunkenness is most rife has little to do with church or chapel. A thousand take "the pledge," a hundred keep it, but ninety-nine out of the hundred belong to that class, the least likely to offend against sobriety.

The disease is known, an unfailing remedy offered, but the sick man will not take it, neither precept nor example will induce him. Is his case then hopeless?

Half a century ago drunkenness was prevalent high and low, amongst the educated and uneducated. To be a three-bottle-man was some mark of social distinction. To sit at table till you slipped under it was no disgrace to a gentleman.

The next thirty years will produce a change in this respect quite as marked among the lower class, as has already taken place amongst the upper and middle classes.

Pulpit, platform, and press may aid the good work, but the school alone can, and we believe, will accomplish it.

Labour combined against capital has secured for itself one great boon—shortened hours of toil. But how do so many spend the time thus gained? In the public house. The blessing is thus turned into a curse. Are there not mechanics' institutes, free libraries, evening classes? Yes, thanks to Lord Brougham and the enlightened men who followed in his footsteps, we have all these, but nine out of every ten of the men and women belonging to the class we refer to, are incapable of deriving any advantage from these institutions, which have been created for their special benefit.

Taken from school before education could have made any permanent impression on their minds. How many of these have forgotten, through the long years of toil, even the little reading and writing they had once acquired.

Now the children, even of the poorest, receive in our national schools, an education more liberal than that in the reach of the middle class thirty years ago.

Education does not necessarily make a people virtuous, but will certainly free it from a vice, the evil consequences of which are so certain and evident, as those which follow in the train of intemperance.

THE report of the Wesleyan Methodist Sunday School Union shows that the schools of the denomination throughout the country are in a flourishing condition. The numerical returns of the year with reference to church membership in Great Britain have also been remarkably large. Of the new Sunday School Hymn-Book, it is stated that no fewer than 800,000 copies have been disposed of. The number of Sunday Schools in Great Britain is 6,489, being an increase on the year of 68. The total number of officers and teachers is 122,999, an increase on the year of 1,506.

The *Daily News* says it is informed that there is not the slightest foundation for the rumour circulated last week to the effect that it is the intention of the Archbishop of Canterbury to resign the Primacy. His Grace is making satisfactory progress, and intends shortly to visit the Continent, in the hope that the journey will offset a complete restoration to health.

A patent has just been taken out in Paris by a M. Petit, for a substance called dynamogene, intended to replace dynamite. Its manufacture and management are stated to involve no danger, and the cost to be 40 per cent. less than gunpowder.

PARLIAMENTARY ORATORS.

I.—HENRY ST. JOHN, VISCOUNT BOLINGBROKE.

BOLINGBROKE is regarded as the first really great orator produced by the House of Commons. Able speakers there were undoubtedly before his time. Such men as Bacon (of whom it was said that the fear of every man who heard him was lest he should make an end), and the famous leaders of the Long Parliament—Sir Edward Coke, John Elliot, Pym, Selden, Hampden and Wentworth—were men of unquestionable vigour of speech, but what we regard as oratory did not become a power in Parliament until after their time. The men of the Long Parliament had not time to make long speeches. It was not until the wild passions and tumultuous excitements of that period had calmed down, that it became possible to indulge in rhetorical displays in the Legislative assembly.

St. John, or Bolingbroke, as he is now always called, was born in 1678 at Battersea, where his father had an estate. He was educated, like many of the great statesmen of England, at Eton. His future rival, Sir Robert Walpole, was one of his contemporaries at the school, and there is a tradition that the implacable enmity which afterwards existed between the two was begun there. From Eton he went to Christ Church, Oxford, where he stayed some years. He then removed to London, and plunged into the most reckless dissipation, though in the midst of his licentiousness he pursued his studies, and showed that fondness for letters which distinguished him all his life. A visit which he made to Paris about this time enabled him to acquire a mastery of the French language, and also caused him to become imbued with the scepticism which was rife there.

In the year 1700, the fifth of William's reign, Bolingbroke was returned to Parliament for the borough of Wootton Bassett in Wiltshire, which for many years had been represented by some member of the St. John family. He attached himself to Harley, who was at that time both Speaker of the House of Commons and leader of the Ministry. From the first he was a Tory of the Tories, and continued so. He at once made his way in the House of Commons. Everything was in his favour. He was a member of a patrician family, had a tall, graceful figure, handsome features, a piercing eye, a winning smile, and a clear harmonious voice. In those days a young man endowed with these advantages was sure of a hearing when he rose to speak in the House, and when, having addressed an audience thus prepossessed in his favour, he displayed eloquence marked by fluency of utterance and charm of diction, and abounding in picturesque and forcible illustrations, his success was complete. So it was with Bolingbroke. He obtained an early ascendancy over the House, and quickly became one of its leading characters. In 1704 he was made Secretary of War, and in 1710, Secretary of State. Swift wrote of him at that time that he was "the greatest young man he ever knew, and that he turned the whole Parliament, who could do nothing without him." His success did not prevent him from being constantly assailed by the swarm of scribblers who in that age gained a

livelihood by writing abusive and slanderous lampoons and pamphlets upon men in office. The young Secretary made short work of these gentry. On the 17th October, 1711, he wrote to the Queen—"I have discovered the author of another scandalous libel, who will be in custody this afternoon; he will make the thirteenth I have seized, and the fifteenth I have found out." In 1712 Bolingbroke was created a viscount, and in the same year he went to France to negotiate personally terms of peace between the two countries. This period marks the culmination of his power and success. Thenceforward his star began to fade, and he soon fell into disgrace. The story of his remaining life is a melancholy one, comprising as it does his impeachment in 1714 for having assisted in obtaining a clandestine peace with France, his flight to the latter country, and alliance with the Pretender, his dismissal from the post of Secretary to that personage, his return to England in 1728, and renewed exile to France shortly after on account of fresh intrigues in which he had engaged. On the death of his father in 1742 he returned to England once more, and at his country seat at Battersea lived in retirement until his death in 1751, dividing his time between study and the pursuits of a country gentleman.

All the accounts we have of Bolingbroke's oratory declare it to have been superb, and it is a remarkable thing that not a fragment of his great passages has come down to us. The absence of reporting in his time is mostly responsible for this, yet it is rather strange that nothing has been preserved. All we know about his speeches is from the descriptions of those who heard him speak, and these all ascribe to him the character of a most gifted orator. The absolute want of any record of what he said has been much deplored by students of political oratory, and the younger Pitt is said to have once remarked "that if he had the choice he would prefer one of Bolingbroke's lost orations to one of Livy's lost books." If we may judge of his oratory by his writings, it must be confessed that the loss of his speeches has not lessened his reputation. If the examples of his written eloquence had been destroyed as those of his oratorical efforts have been, his renown as a writer would be greater than it is. In a letter to Sir William Windham he has given his estimation of the kind of speaking which was most calculated to please the House of Commons. "You know the nature of that assembly," he wrote; "they grow like hounds, fond of the man who shows them game." His writings are considered to be good examples of his style of speaking, being cast in an oratorical mould, which is explainable from the fact that they were generally written from his dictation, and were therefore really spoken addresses. But though these have been, and are still admired, so much so as to have drawn from Earl Stanhope, in his history of Queen Anne, the extravagant eulogy "that Bolingbroke's style in them was perhaps the very highest perfection of English prose," the curious reader finds nothing particularly striking in them. There is nothing like the soul-stirring eloquence which is to be found in the orations of Pitt or Fox, nor is there the splendour of diction, the originality of thought, or the beauty of illustration which characterise both the writings and the speeches of Burke. But in wit he excelled them all. The remark he made with regard to the parsimony of the Duke of Marlborough is inimitable. It was in a letter to a friend at the Hague when

he was Secretary of State. "I am sorry," he wrote, "that my Lord Marlborough gives you so much trouble; it is the only thing he will ever give you."

By his political contemporaries Bolingbroke was detested. In concluding a speech in the House in reference to him, Sir Robert Walpole exclaimed, "May his attainder never be reversed, and may his crimes never be forgotten." But in compensation he was the object of the enthusiastic admiration of the men of letters of his time. While in France he was visited by Voltaire, and the talented young Frenchman wrote "that he had found in this illustrious Englishman all the learning of England and all the politeness of France." Pope extolled his marvellous memory, Swift spoke admiringly of his judgment, his vast range of wit and fancy, his thorough comprehension and his invincible eloquence, and Lord Chesterfield was never tired of writing panegyrics upon him. His fluent pen was unable to express all his admiration for the great writer and orator. After many eulogistic descriptions of him, he at last exclaims: "What a man! what extensive knowledge! what a memory! what eloquence!"

MORAL INFLUENCES OF JOHN RUSKIN'S WRITINGS UPON ONE OF HIS READERS.

THIS paper is not devoted to criticism, but reminiscence. It seeks to recall and recount some of those mental and emotional phenomena experienced during a somewhat long, though often interrupted study of John Ruskin's works. In making this attempt I labour under the disadvantage of one of Apostolic times, who after a glimpse into the third heaven found it impossible to translate into words the impressions there received. Our highest sensations are ever incommunicable; the best part of our lives is never put into words. Therefore it will be impossible for me to be faithful to the title of my paper, inasmuch as it is impossible for me to speak the unspeakable. Then, say you, why choose such a subject for discourse? Partly to recall as far as possible, experiences that live like a dream in my mind; and, partly in hope, that by so doing I shall lead others to the enjoyment of the same experiences.

The spirit of curiosity first led me to a study of John Ruskin's works. I heard them spoken of by men, choice in their selection of authors, and known for their attainments and culture. I found the mention of his name called up the soul into their face, and rung out from their lips, what seemed to me, words of wildly exaggerated praise. I determined to procure the works of this wonderful writer—a determination easier formed than fulfilled. At last—for I lived in an out-of-the-way place,—I secured a little volume of his lectures entitled "The Political Economy of Art." That is about eleven years ago. I was but a lad, and no doubt my experiences were "laddish." But to be faithful to the title of the paper I must try and recount them.

I was entranced by the style more than the subject matter. "Alice in Wonderland" was never more surprised nor captivated. I read on, page after page, like the Ethiopian, not knowing what I read. But I fared worse than he, for no Philip came to ask "Understandest thou what thou readest." I was carried along with the sweep of the sentences, and anon, tossed high and dry, by some revolutionary idea that gave greater force to the style, I grew wild with the whirl of words, I was fascinated with the faultlessness of the imagery, I had never before met with scriptural language so splendidly woven into English literature. From the perusal of this book the charm and power of the English Bible dawned upon me. I had heard many sermons, and read not a little Theology, but it was the writing of John Ruskin as seen in this little volume of lectures on "Art," that first opened out to me the hidden treasures in the Word of God.

Thus, the curiosity that led me to his works soon lost itself in an admiration for his style; this admiration spurring me on to further and

more thorough studies. Such was my earliest experience of the influence of John Ruskin's writings.

Soon after this I was fortunate enough to receive, on loan, a small copy of "The Crown of Wild Olive," which I read with avidity, and copied complete in manuscript. It is needless to say that further study fed my already enkindled admiration. And as I now, in cold blood, seek to analyse the secret of his power as a writer, over my youthful mind, I am constrained to trace it to the clear, straightforward, attractive, and convincing way in which he put his positions and drew his conclusions; and of which no book is a finer example than the one now under consideration. The following extracts will illustrate what I mean:—

Take *clearness*. What can surpass this as a statement as to what is implied by play and work? "Now, roughly, not with vain subtlety or disposition, but for plain use of words, play is an exertion of the body or mind, made to please ourselves, and with no determined end; and work is a thing done, because it ought to be done, and with a determined end. You play, as you call it, at cricket, that is as hard work as anything else; but it amuses you, and has no other result but the amusement. If it were done as an ordered form of exercise, for health's sake, it would become work directly. So in like manner, whatever we do to please ourselves, and only for the sake of the pleasure, not for an ultimate object, is play, the pleasing thing, not the useful thing." What could be more clear than that; hitherto I had imagined that vagueness was the sign of profundity, but I began to discover that the greatest teachers put their greatest truths in simplest form.

Or take an example of straightforwardness—clean, hard-hitting, linked together with that poetical method of presentation which, while it lessens the ruggedness, sharpens the edge of the weapon used. Speaking in the same lecture of the English games, horse-racing, and sportsmanship, he says:—"Through horse-racing you get every form of what the higher classes call play; that is gambling: and through game-preserving, you get also some curious laying out of ground; that beautiful arrangement of dwelling house for man and beast, by which we have grouse and black cock, so many brace to the acre, and men and women so many brace to the garret." That I call straightforwardness of style, a straightforwardness that must surely find a response in the heart of every Englishman. But note the poetical close of the paragraph:—"I often wonder what the angelic builders and surveyors—the angelic builders who build the many mansions up above them, and the angelic surveyors who measure that four-square city with their measuring reeds—I wonder what they think—or are supposed to think, of the laying out of grounds by this nation, which has set itself, as it seems, literally to accomplish word for word, or rather fact for word, in the person of these poor whom its Master left to represent Him, what that Master said of Himself—that foxes and birds had homes, but He none."

And then, withal, there was the power of conviction—a something in what he said that carried proof upon its surface—a force appealing to the witness of truth in my own soul, and wringing forth, however reluctantly the response—"Verily it is so."

As far as I can now judge, these were some of the features in his style that went to create within me the admiration of which I have spoken. Indeed, I was in danger of forgetting what the man said, in my admiration of the way he said it.

But this book had other influences upon me. It was during its careful study that the mighty hand of the writer first kept and compelled me to own him as a master and guide. Hitherto I had been trained in the party school of politics, and taught to view religious questions wholly from a sectarian stand-point. I had grown up with an idea that my faith was the faith, and all other faiths false. I had been looking out upon the world from my own little port-hole, and deemed there was naught beyond its limits and range of view. I was facing life mainly in a spirit of indifference, determined not to trouble it much if it would but leave me alone. But as I read on from lecture to lecture—from "Work" to "Traffic," and from "Traffic" to "War," I was compelled to think about that over which I had only previously dreamed. I became uneasy. I thought if this man is right I am woefully wrong. I felt that he was right; my conscience told me that he was right;—my experience—my eyes, when I opened them, and looked fearlessly forth, told me that he was right. Thus there was less of pleasure and more of uneasiness accompanying the study of his works. He told me things that vexed me, yet which I could not ignore, inasmuch as I knew they were true. It was a voice, coming to me of

indolent nature, and selfish heart, saying—"Arise ye, and depart, for this is not your rest."

But I must hastily draw these reminiscences to a close; they reveal but in part, a few of the influences the writings of John Ruskin have had upon my life. I know that his are but little known, and what is worse, misknown. But he is a wise man who goes to those books that ennoble him most; and sooner or later all thoughtful minds gravitate thitherwards. Many of my friends fail to understand my attachment to the man and his works; they fail to see in him what I see, or draw from him the inspiration I derive. Two gentlemen of my acquaintance were speaking one with another as to the claims of the late Frederick Dennison Maurice. "Why do you read him so closely," said the elder. The reply came in the form of another question—"Why do you wear those spectacles?" "O!" said the elder, "because they enable me to see more clearly, and lengthen the range of my vision." "And," replied the younger, "that is the very reason why I read the works of Frederick Dennison Maurice." And when I am asked why I spend so much time in a study of John Ruskin's writings. In reply:—because he helps me to see more clearly and more accurately; he moves me to feel more tenderly and truly; he not only purges my vision, but warms my heart, and fits me for the claims of life; he makes me happy in my humble toil, and contented in my loneliness; he has strewn my path with profitable reminiscences which this paper has tried to recount, and pointing to a future, he says—"Work on, for the prize is glorious, and the hope is great."

Last week Mr. Anthony Trollope had an apoplectic seizure while dining at the house of his brother-in-law, Sir John Tilley. He is, however, in a fair way for recovery.

A scheme is in progress to lay down a series of roadways from Liverpool to the centres of manufacturing industry in South Lancashire, and to carry along these roadways a double set of iron plates corresponding in breadth with the wheels of ordinary luries or waggons, which will be drawn by steam traction engines.

Dr. Tanner, the faster, lectured in Canada recently, and offered the brewers of London a test of the relative values of beer and water as nutriment by challenging them to place any six men against him to fast, they to be allowed nothing but beer, he nothing but water, and maintained that he would endure longer than the time of the others united.—*Christian World*.

"General" Booth has written to the daily papers to contradict the statement of Canon Girdlestone, that his Sunday scholars had been presented with copies of the *War Cry* containing the words, "For He's a jolly good Saviour." Mr. Booth states that "no such line has ever been presented in the *War Cry* or any other publication of this movement." "E. H.," writing to the *Standard*, however declares that he heard the offensive chorus sung at a Salvation Army service at Woolwich on the 27th of August. Canon Girdlestone says he quoted the verse from memory. Other correspondents give specimens of irreverent adaptations, but the custom of the "Army" is notorious.—*The Guardian*.

Among the Hamilton MSS. just sold to the Prussians is one written in golden uncial letters on purple velvet, which dates from the seventh century. It is a copy of the Gospels in Latin, presented to Henry VIII. by Leo X., on the occasion of conferring on him the title of Defender of the Faith. It is said that the acquisition of these manuscripts by the Prussian Government is chiefly due to the exertions of the Crown Prince. The purchase will be paid for out of the fund placed at the disposal of the Emperor for expenditure by him at will, on the advice of a Minister of State.

PARLIAMENTARY DEBATING SOCIETIES.

PRESTWICH.

THE weekly meeting was held at the Liberal Club, Prestwich, on Monday night, Mr. Crossfield (Chairman of Committees) presiding. In answer to Mr. J. Ogden (Canterbury) the Irish Secretary (Mr. Jenkins) said it was not the intention of the Government to bring forward a measure for confiscating property of the Irish landlords, and he could not give the hon. gentleman any information respecting the Kilmainham Treaty, simply because there is no such Treaty in existence. In answer to a further inquiry he said there had been no letters on the subject, but if the hon. gentleman liked he could satisfy himself by searching the archives of the Irish Office (laughter). Mr. Ogden said if the House would permit him, he would read one of the letters (laughter.) Leave was withheld, and the subject dropped.

Mr. RICHARDSON (Oxford University) resumed the debate on the Bill for the Abolition of the House of Lords, twitting the Irish Secretary on the want of knowledge of history, and quoting Lord Macaulay as a greater authority than the Irish Secretary, and whose statement that the House of Lords had been of great good to the country, as more to be relied upon than that of the Irish Secretary, who maintained the opposite.

Mr. CRAWSHAW (President of the Local Government Board) said that sufficient arguments had been used to justify the abolition of the House of Lords. Their acts of obstruction were not confined to one or two measures, but were directed against the whole policy of progress (hear, hear). Their veto power was too comprehensive, and ought to have a limit. It was his opinion that if a Representative Chamber passed a bill four times, no power in the Lords ought to be in a position to stultify their work (applause). He was surprised that the member for Leeds should support the House of Lords, seeing that at one time that assembly was strenuously opposing the repeal of the Corn Laws, when there were 21,000 inhabitants of Leeds starving (applause).

Mr. MARSDEN (North Durham) said the bill, and the speeches made in its favour, were samples of the average ability of the Radical members. They were to remember that the restitution they were dealing with had existed nearly 800 years—(hear, hear)—and that for breadth of character and elasticity of freedom, its equal was not to be found in the world (cheers). They would do well to pause and ponder, before they rushed upon such a subject. Whilst they were considering the measures which had been rejected by the House of Lords, let them also bear in mind the work of this character accomplished by the House of Commons. If for this reason the House of Lords is to be abolished, then the inference is that the House of Commons should be done something with (cheers). Amongst the measures which had been passed by the House of Commons, but rejected by the Lords, was one of making church rates compulsory. ("When.") In 1647 (loud laughter).

Mr. J. HUGH (Banbury) urged the hereditary principle contended for by gentlemen on the Conservative side of the House was not natural, but artificial (cheers). It ought to be well-known that most measures which had tended to the good of the people of this country, had been initiated in the House of Commons and afterwards strenuously opposed by the Lords. The Radicals had no desire to crush the bishops, but merely wanted to place them in their right position. What right had they in the House of Lords? (applause). Could not Christianity take care of itself without having the bishops in the House of Lords? (applause). For 23 years the House of Lords prevented the passing of the Bill or the Abolition of Slavery. What

purpose did the House of Lords answer, when they opposed most of the measures introduced for the benefit of the people?

Mr. DEVONPORT (Woodstock) moved that the bill be read again this day six months, and hoped that the Government would accept his amendment in order that they might save themselves from a predicament which would prove serious (laughter and applause).

Mr. H. S. SCHOFIELD (Nottingham) after speaking for a few moments in support of the bill, moved the adjournment of the debate, a resolution which was seconded by Mr. W. H. Kay (Leeds), and agreed to, and the proceedings then terminated.

HARPURHEY.

THE weekly meeting of the members of this society was held on Wednesday night in the Conservative Hall, Harpurhey. Speaker, the Rev. NORMAN GLASS. There was a fair attendance. Before the debate on the Queen's Speech was proceeded with, Mr. P GLASS (Birmingham) asked the Secretary for Foreign Affairs, whether the Government had made any representations to the French Government with regard to the appointment of a Bey of Tunis, and if so, to what effect.

Mr. H. WHITCOMBE (Foreign Secretary) said that they had not made any representation to the French Government respecting the appointment of a Bey of Tunis, nor was it their intention to make any.

The Member for Wolverhampton asked the Chief Secretary for Ireland if a return of the number of outrages committed in Ireland during the years 1875-1880 and 81; also the number of evictions during the same years respectively.

Mr. NESBITT (Chief Secretary for Ireland) said he had done all in his power to furnish the required returns, but had not been able to procure them.

The debate on the Queen's Speech was then resumed by the member for West Kent (Mr. W. B. JORDAN), and in referring to a statement made last week with respect to the imprisonment of the Rev. F. S. Green, he said he was glad to state that he was now at liberty. He believed Mr. Green was an honest and earnest man, but he was a mistaken one, and he had brought upon himself his imprisonment. He believed that Mr. Bradlaugh was fairly dealt with when he was refused admission as a member of the House of Commons. ("No, no," and hear, hear.) They on that side of the House would be glad to hear a defence of Mr. Bradlaugh, but for his part he did not think he was worth it. The Conservatives had been alluded to as "Members of Expectation," but he was afraid that the boot was on the wrong leg. They all knew of the many promises made by Mr. Gladstone in his Midlothian campaign, and the reduction of the income tax, of peace and good harvests. He had prepared the electors for a wonderful change with a Liberal Government in office, but none of his promises had been fulfilled, and until they were, the Radical members of the House were all "Members of Expectation." After dealing at some length with the policy of the Government in Egypt, and the state of affairs in Ireland, the hon. gentleman was succeeded by

Mr. G. SANKEY (Glasgow), who believed that the first clause of the Queen's Speech under debate made it more like a political manifesto than anything else which it contained. ("No," and cheers.) After, criticising the various clauses in the speech, the hon. member proceeded to defend the policy of the Government, stating that he believed that the Land Act of Ireland had been a "message of peace and goodwill," and evidence of the good fruit it had already borne was open to every member of the House. They had the Island of Cyprus mentioned as our invaluable acquisition, but in his opinion, its chief value consisted in paying £90,000 a year for it (cheers). With regard to the admission of Mr. Bradlaugh into the House of Commons, he

believed that if a constituency sent a man to Parliament, he ought to have the seat he was sent to occupy, and in keeping him out of it, they were doing an injustice to his constituency (hear, hear, and no, no). Mr. P. BALL (South Wilts) said that the Liberals of the House seemed to support very warmly Mr. Bradlaugh's position. He had no doubt there was a natural affinity between Mr. Bradlaugh and Liberals, because Radicalism, which began in the Garden of Eden by the temptation (laughter), if carried out to its ultimate, would lead to Atheism (no, no). The member for Glasgow had said that there was a certain number of hypocrites in the House of Commons, but immediately after that he said he could not find them out; he thought the best plan would be to let the subject alone. With regard to the message of peace and good-will, he wondered that the hon. member should have the face to say what had been said, when that message had culminated in the assassination of Lord Frederick Cavendish and Mr. Burke, and the present condition of Ireland could be attributed to the most extraordinary Coercion Act which had ever been passed. (Hear, hear, and No, no.)

The debate on behalf of the opposition was summed up by Mr. FRANK GLASS (Birmingham), at the conclusion of whose address, the Premier (Mr. COCKS) delivered his reply.

The adoption of the Queen's Speech was then put to the House and unanimously carried.

The House then adjourned.

CHEETHAM.

THE weekly meeting of the Cheetham House of Commons was held at the Town Hall, Cheetham, on Thursday night. There was a large attendance of members and the general public. The chair was occupied by the Speaker (Mr. B. L. Belisha). The record of the previous meeting was read by the Clerk (Mr. T. W. Boyd), and passed. The House then went into Committee upon its rules, and after completing a review on the first clause resumed.

Notice of the following questions was given:—

Mr. HEATON (S. Notts)—Whether the Government had seen the Exchange Company's telegram of that day stating the abandonment of the joint control, and the consequent dissatisfaction of France, and whether the Government, seeing this, would withdraw from this course of procedure?

Mr. DREW (Bucks)—To ask the Secretary for War if it was true that 162 breech-loading guns had been ordered by the War Department at Woolwich in opposition to the Armstrong gun, and that in the testing several of the guns had exploded.

Mr. JACOBS (Portsmouth)—To ask the Secretary for War the cost of bringing the Indian troops over, and whether it was the intention of the Government to lay the burden of repayment upon the already over-taxed people of India?

Mr. THOMAS (Aylesbury)—to ask the Prime Minister whether it was the intention of the Government to introduce any legislation during the present session, for the purpose of providing localities with local option in the matter of the sale of intoxicants.

Mr. LICHTHEIM (Devonport)—to ask the Prime Minister whether, as our interests in Egypt being greatly threatened by the insurrection in the Soudan, it was the intention of the Government to send troops over in order to suppress it.

The Leader of the Opposition (Mr. MITCHEM) intimated that he had resigned his position, and that the Conservative party had elected in his place the hon. member for Monmouthshire (Mr. LLEWELLYN.)

Mr. LLEWELLYN, in signifying his acceptance of the office, regretted exceedingly the withdrawal of the leader of his party. He went on to advise the House to be temperate in the use of language, which was

offensive to gentlemen's ears, and hoped that they would continue to remember that the House was constituted of gentlemen.

The PRIME MINISTER having assured the late Leader of the Opposition of the sympathy of his side of the House, went on to welcome the new Leader, stating that so long as he kept together the elements of the Conservative party he would receive the sympathy and support of the Liberal side of the House. (Applause.)

The standing orders of the House having been suspended, the PRIME MINISTER proceeded to move the following resolution:—"That this House desires to tender to Mr. F. Robinson, the Deputy Clerk of the House, the full assurance of its sympathy with him in his present affliction, and while fully recognising the valuable services rendered by him in the past in connection with its inauguration, earnestly hopes that he may be soon restored to health and to the renewal of his duties in this House." The Right Hon. gentleman went on to speak of the invaluable services which Mr. Robinson rendered at the inauguration of the Society, and echoed the hope of the resolution that he would soon be restored to health. (Applause.)

Mr. LEWELLYN (Leader of the Opposition) cordially seconded the resolution, thinking that under the circumstances it was a very fitting thing for the House to do.

The President of the Council (Mr. DOWDALL) said that seeing that Mr. Robinson was mainly instrumental in putting the Society into existence he had pleasure in supporting the resolution. It was only right that his services should be recognised and appreciated, and he took the action he did all the more readily, because Mr. Robinson did not belong to the same political party which he did. (Applause.)

The resolution was cordially agreed to, after the Speaker had added a few words of sympathy with the motion.

The adjourned debate on the Ministerial Speech was resumed by Mr. SAYLER (Barnstaple), who had moved an amendment at the previous meeting that the name of Her Majesty be inserted in the first line of the Speech. He appealed to the Liberal members to drop the consideration that this was a question of party, and look upon it as a matter affecting the dignity of that House. The debate was continued by Mr. BAILEY (Tyrone), and Mr. BRADLEY (Stockport), and was then adjourned.

The proceedings shortly afterwards terminated.

CALENDAR OF PARLIAMENTARY DEBATING SOCIETIES AND MUTUAL IMPROVEMENT SOCIETIES.

Monday, November 13th.—7-45. Patricroft Congregational M.I.S.: "Is the use of Tobacco, in all its forms, injurious?" Introduced by Mr. T. Lees.

Tuesday, November 14th.—Meeting of the Salford P.D.S.

Zion Chapel M.I.S.: "The history of the Mormons," by Mr. H. Plummer.

Wednesday, November 15th.—Meeting of the Gorton P.D.S.

Thursday, November 16th.—Meeting of the Cheetham P.D.S.

Friday, November 17th.—Meeting of the Central P.D.S.

8 p.m. Lower Mosely Street Schools M.I.S. "Coal," by Mr. P. A. Herford.

8 p.m. Ashley Lane M.I.S. "Common Things," by Mr. R. Russell.

8 p.m. Eccles Baptist M.I.S. "Selections from English Novelists."

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| IV.—Mon. ... | 13—Boiled Pork. Peas Pudding. Rice Croquettes. Corn Flour Snape. |
| V.—Fri. ... | 17—Heart Stuffed. Sultana Cake. Carrot Dumplings. Cumberland Cakes. |
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[PRICE ONE PENNY.]

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NOTES.

Of the Mayors elected on Thursday last, one hundred and ten were returned as Liberal, eighty-eight as Conservative, one as Independent, and one as Liberal-Conservative. In the case of eight towns the politics of the new mayor are not stated.

At a meeting of the Council of the Mason Science College at Birmingham, Mr. E. A. Sonnenschein was elected Professor of Classics in the room of Professor Bodington, who has accepted the Principalship and Professorship of Classics at the Yorkshire College at Leeds.

The death is announced of Mr. George Rose, who had assumed the *nom de plume* of "Arthur Sketchley." He was formerly a clergyman of the Church of England, but he seceded to the Roman Catholic Church many years ago. He had but recently returned from a professional tour through the United States.

Mr. Anthony Trollope is making slow, but sure progress towards recovery.

In accordance with general expectation, Sir Percival Heywood has nominated Mr. Cowgill, the curate, to succeed Mr. Green at Miles Platting. The interest will now be transferred to Birmingham, where Mr. Enraght has been haranguing his parishioners in a vestry meeting at Bordesley, declaring his intention to defy any inhibition from Lord Penzance, and to submit only to a document from his Bishop cancelling the licence he had given him. The meeting was addressed by a Nonconformist minister, who advised combination, which he would head as a Sir Garnet Wolseley, to resist any intruder in the parish. He had been gathering money, and sent it anonymously in aid of Mr. Green!

The Liverpool Conference has declined to send representatives to the Central Council by a majority of 90 to 70. Bishop Ryle spoke strongly against the scheme, as delaying the reform of Convocation, as superseding Parliament and Convocation, and as declaring they had no confidence in the House of Commons, in which four-sixths were Churchmen. In short, he saw looming in the distance behind the Central Council, disestablishment, disendowment, disruption, and the ultimate ruin of the Church of England.

In Edinburgh yesterday it was agreed to nominate the Rev. Dr. John Rankine, Minister of Sorn, in the presbytery of Ayr, as moderator of the next general assembly of the Established Church. The Rev. Dr. Horatius Bonar, Edinburgh, is to be nominated as moderator of the next general assembly of the Free Church.

A body which calls itself the "Church Army" has for some weeks been at work at Brighton. It apparently adopts some of the methods of Mr. Booth's organisation, and with like results, for there have been attempts on the part of the mob to seize the banner, and various scenes of disorder.—At Bristol the "Army" is holding a Mission in the Vestry Hall of Holy Trinity.

The *Christian World* remarks—the words of the chorus of the Salvation Army song, quoted by Canon Girdlestone, with an offensive but doubtless unintentional alteration, as an example of the irreverence of the style of language sanctioned by the Army, appears to have been:—

For Jesus is our Saviour,
For Jesus is our Saviour,
For Jesus is our Saviour,
Which no one can deny.

The association of the words with those of a well-known drinking song is obviously suggested by the metre and by the final line. It is to be regretted that Canon Girdlestone's memory of what he had seen in the *War Cry* should have betrayed him into an error. It is quite another thing, however, to infer that there is nothing in the lines as they actually appeared which can be legitimately regarded as irreverent. The case is one in which an unpleasant, incongruous, and degrading association of ideas is to most minds inevitable; and while the effect produced is certainly painful to all ordinary people, we can hardly imagine an instance in which it could be helpful to really devotional feeling. We have received letters upon the subject from respected correspondents, but we cannot find room for them.

SERMONS.

The REV. CHARLES GARRETT, *President of the Wesleyan Conference, at Victoria Chapel, Queen's Road, Sunday Evening, 12th November, 1882.*

"And there are diversities of operations, but it is the same God which worketh all in all."—*I. Corinthians XII., 6.*

IT is very important for us ever to bear in mind that Christianity is a life, not just a creed. A life; and every Christian is a new creature; not simply a man entertaining new opinions, or a man associated with a new class of people, but "a new creature." Hence, only God can make Christians. Man can make Methodists, Baptists, Episcopalians; but Christians are the workmanship of God. The Christian is the partaker of the Divine Nature, and only God can impart that Divine Nature to man. Hence when you find a Christian you find a new man, living in a new world. "Old things have passed away, all things have become new." It will follow from this then, that when you and I come to the church (which is God's workmanship) we must expect to find here those characteristics, which distinguish God's works from the works of man elsewhere. Man works, and man does many very wonderful things, but his resources are limited. He works, comparatively, in a circle, and having reached the extent of his ability, all he can do is to repeat himself. Thus all the works of man bear the stamp of monotony and sameness. This displays itself in the clothes we wear, and the homes we inhabit, in the books we read, and in the machinery we use. You see it everywhere. The mechanic works at his machine, and when he has exhausted his idea, he takes out his patent, and the machine is accessible to all who desire to purchase it. You go to his shop, and know exactly what you are going to have. Your machine is just like your neighbour's in its excellencies and in its defects. So with an author and his books. He writes one book with the aid of his knowledge, or his imagination. He prints it, and all who buy it, buy the same book. Is it so with the works of God? Never. His resources are boundless. He seems to delight in the infinitude of his resources. Every work of God is an original. You see this everywhere. Look at the beautiful carpet that God weaves for us every year. What a wonderful variety is there. Not merely the variety that strikes the child. A child notices the variety of kinds. What we notice is the variety of things of the same kinds. Every blade of grass differs from every other blade of grass; every rose from every other rose; and every lily from every other lily. Take my favourite flower, the daisy, and go out into the field, and see if you can find a duplicate. Sweep over all creation. There never was a daisy, from the first to the present, like the one you hold in your hand. So it is with the human face divine. If I go to the photographers, I can have as many copies of one face as he has power to supply, and as my purse can pay for. Is it so when you and I go to the works of the Creator? Never. I once heard a young mother, in the pride of her heart, say: "there never was such a child as mine, never in this world"; and young mother! there never *was*. There never was just such another child as that which has been entrusted to your care, and, therefore, I ask you, ought not you to throw around it all the protection, and to give it all the guidance in your power, in order that that original child may be preserved for God and Heaven. If Adam and all Adam's sons were to walk past you in procession you would never see a face exactly like the one by your side.

If you look upwards and observe the canopy which God has spread over us, you will see the same law. The child says

all the stars are alike, but the astronomer knows that one star differeth from another star in Glory. If I look to that glorious home, where we shall all meet, I hope, I read of angels, of arch-angels, of cherubim and seraphim, of thrones, dominions, principalities, and powers, and thus, I find, that from the highest arch-angel, next God's throne, down to the tiniest animalcula, that only the microscope can discover, there is this law of diversity and variety.

Now I ask if the church is God's workmanship, is it not right to expect the same law in operation there? A great many people do not allow this. They come to the church, expecting to find all men alike. They do not ask for variety, they ask for monotony. They do not ask for diversity, they ask for uniformity; and because they do not find it, they are perplexed and annoyed. Here is the same law of diversity of operation, but the same God working all in all. It is because so many men have not believed this that there has been despair. There is a love feast. Somebody gets up and gives his experience. They tell how they were first awakened; how they cried in the disquietude of their souls; how they had no rest day and night; how, at last, they flung themselves at the feet of Jesus; how the heavens opened, the light appeared, and they leaped for joy. A young man hears this, and he says "now if ever I am converted, I shall have to cry aloud. I must have no rest night or day, till at last the heavens open, and I can leap for joy," and because he does not feel moved in this way, he goes to his grave, never having been quite sure that he was a Christian, until he wakes up in heaven.

And young ladies have the same experience in reading biographies. They forget that biographies are fancy sketches, not absolutely true to nature. Take a book which used to be very much read—I mean the biography of Mrs. Sherman, but which I would not put into any young lady's hand, at least without a caution. There you have a picture of a wife, drawn by a husband's hand when his heart was bleeding, and many a young lady who reads it says: "Ah! now, if ever I become a Christian, I shall have to be like that; I shall have to weep like that; be lifted up like that; be ennobled like that," and because she never is, because she has no right to expect that she ever can be any more than she can expect to be the same height, or to have the same voice, or the same eyes as Mrs. Sherman, she is discouraged, and she goes softly to her grave, without the assurance that it is all right, until she wakes up in heaven. There is pride in this notion. Many a foolish man has measured himself by himself. He has imagined that nobody can be a Christian unless he has experiences just like himself. He goes about like a recruiting sergeant, with a regulation height of six feet. He would cut off the heads of those who are seven feet, and those who are five he would reject. How many divisions have there been in the church through this foolish conduct?

There are diversities of operations. You will see this from the commencement of our Christian life to its close, and, having said that, I have shewn you the whole ground which I wish to cover. I want to show that from the beginning of our life there is no uniformity but unity. You see this in our conversions, in the very time of our conversion. There is nothing monotonous here. I know there have been foolish teachers who would say: "there is a charmed age within which salvation is possible, and unless you are saved before you are twenty-five (say), you have no chance of getting to heaven." Is that the teaching of the Bible or the church? I say no. Certainly the majority of those who are brought to Christ, are brought to Christ in the morning of their day, but the majority of the human family are young. I know that the young have many advantages; they are free from bad habits and from prejudices; but while I know this, I know that there is nothing which should

prevent the old from coming to Christ. To say that there is, is to limit the power of the Almighty.

I remember that down in Northamptonshire, when I was preaching there once, an old woman, tottering with age, came to me and said: "perhaps, sir, you don't know that you are shaking hands with a babe 70 years old." I pretended not to know what she meant. She went on: "in my seventieth year God has turned my feet into the keeping of his testimonies"; and blessed be God it may be so. I say to thee, grey-headed brother, wherever thou art, thou mayest hope. The mother who never bent her knee, but she prayed for thee, may have passed away, thy father may have gone away, but Jesus has not given thee up. Thou hast not gone so far but His hand can reach thee, nor sunk so low that His arm cannot lift thee up. Reject with abhorrence the God-dishonouring thought that the Saviour who has pleaded for thee all these years, will give up pleading for thee now.

This diversity is also seen in the means employed for the conversion. There is no patent way of making Christians. I know there are those who would fain persuade us that there is; there are those who tell us that in the Sacrament of Baptism men are made children of God, and inheritors of the kingdom of heaven. I say this is too monotonous to be true. God has a thousand ways in which to save a man's soul. Take the history of the Church as given in this book. Is there anything monotonous here? I know that God has always honoured the preaching of the Gospel from the day of Pentecost until now, but do you tell me this is the only way? I reject the thought. I point to the principal figure in the day of Pentecost—St. Peter. He was brought to Christ by individual effort. Andrew, his brother, said to him: "We have found the Messiah, come and see." Look at Saul. There he is breathing out slaughter and threatenings against the saints. A light shines from heaven upon him; he hears a voice, and surrenders at once. He flings all the keys of man's soul at the feet of his conqueror. The same diversity is shewn in the Church in modern life. Martin Luther was awakened by a thunderstorm; John Bunyan by hearing two women talk of what a terrible blasphemer he was; Abraham Judson, by sleeping in an inn one night when a man died in the next room, and the thought occurred to him, "Where should I have been if I had died instead of that man?"

In my own case, as soon as I could be carried from my birthplace, I was carried into a Methodist Chapel. I used to hear gladly the sermons, but they never stirred my soul. I used to pray for the ministers, for it was one of the habits which my mother taught me. I was sixteen or seventeen years of age when one day I saw an old woman standing at her door in our village. I crossed to speak to her, and almost the first words she said to me were: "Charles, is it not nearly time you gave your heart to God?" Now, to that simple appeal from that old woman do I owe my conversion. I said, "Oh, yes, I dare say it is; good night." The arrow had hit its mark, and had struck deep. From those simple words I was very uneasy, and never rested until I had found peace. Now, here is my brother finding peace in the vaulted arches of a cathedral, under the preaching of the Archbishop. Shall I disbelieve in the reality of his conversion, and say he is a Pharisee; or must he hold up his hands and say, "I am an impostor." If we are fools, we shall; but if we are wise we shall say, "There are diversities of operations, but it is the same God which worketh all in all." An archbishop, nay, an archangel, could never save a soul without the power of God. Oh! brothers, go to your work, but remember "without Me you can do nothing." It is not the sword but the hand that grasps the sword, that secures the victory. This diversity is shown in our experience in conversion. Some of God's people are shaken, as it were, over the pit, others are broken-hearted. They do not tremble, but they

weep. Others know very little of either the one or the other, but wake up at once to faith in the Christ.

John Bunyan's terror was so great that he dared hardly walk along the street for fear of the earth opening. William Wilberforce knew nothing of terror. His language was: "My heart is broken; I weep my life away for having grieved my God."

Dr. Morrison, the great Chinese missionary, knew nothing of either broken-heartedness or terror. It was so with me, if you will forgive me again, and in it I think I see the wisdom of God. Brought up a Methodist, I got the idea that the only way men could be converted was by going to the penitent form, and that they should always roar out in the disquietude of their souls for mercy. God forbid I should be understood as speaking against the penitent form; but it is not the only manifestation. In my case, I thought I shall have to go to the penitent form, and because I did not feel such sorrow as I thought I ought, I wept. I wept because I could not weep, and mourned because I could not mourn. I went to every revival meeting accessible to me, hoping God would break my heart, but I could not feel as I thought it was necessary I should. I was the first of twenty young men to be moved about my soul, but the last one who found peace. I was so long that some of my companions said I must have committed the unpardonable sin. It was in the open air, on a busy Saturday, a market day, that I saw, as I had never seen before, how Christ was our mediator; how He had taken my place; how He had entered through the veil, and how He had made intercession for me; and as I saw it, I rested, and the peace of God took possession of my heart. Without stopping to think, I repeated that verse which we sang this morning: "My God is reconciled." I had never dared before to sing the word "is," but now I laid special stress upon it. I rolled it like a sweet morsel under my tongue. Now, my brother was shaken over the mouth of the pit; my sister wept, and was broken-hearted; but are we each to disbelieve in the reality of the other's conversion? No, no. "There are diversities of operation, but it is the same God that worketh all in all." This diversity is seen in our characters after conversion. I know of no such thing as a model Christian. The Church in this book is chiefly compared to a family. It is never compared to a regiment. There is all the difference in the world between a family and a regiment. Man makes regiments, but God makes a family. In regiments there is monotony; in families variety. See yonder drill-sergeant; what is he doing? Why, he has got a hundred men, making them all alike that God has made different. You can hardly tell one man from another. Their step, their carriage, their colours are all alike. What a lot of drill sergeants we have had in the Church. Sometimes in the pulpit; then woe be to the pew! Sometimes in the pew; then woe be to the pulpit! When it is the latter case, it is so much the worse, because there are fifty drill sergeants, all inclining different ways, and only one unfortunate person to be drilled. Men have got their ideas as to what a preacher should be. All preachers should be alike according to them. "Give me Paul," says one; "I want theology." Another says, "Give me Apollos; I want oratory." Another says, "Oratory indeed; sounding brass, and tinkling cymbals; I want somebody that can shake a dishonest tradesman out of his very shoes; give me St. James." Now what is to be done? Whoever complains of his ministers, a Methodist should not. If your special case be not treated to-day, brother, it will be next time. It will be your turn next Sunday. God does not mean all our ministers to be alike. The Church's beauty arises from the variety of the characteristics of its members, as in a family, where there is nothing monotonous. Here is one child who is like a little lamb, tender and gentle, easily discouraged.

Here is another with a "heart of oak." There is one about whom you would say, "If God should take me away, my boy will fight his way alone;" but another about whom you could only say, "If I am taken away she would droop and die. Thus, in a beautiful harmony, consistent with perfect unity of nature, we have all the joys of family life. I don't want to see society classes monotonous—all young, or all old, or all one sex even. When I was converted my friends smiled at me, because I joined a class where they were all elderly people. I wanted to learn from their experience. Those old brethren bore with my weakness, raised me when I fell, and brought me back when I wandered.

So this diversity is seen in our history and our experience. I must not dwell here, but to take experience. Some of God's people have one hard fight at the beginning of their lives, and they never seem to have another. They go on their way rejoicing. Others of God's people are battling from the first to the last. They can hardly shout hurrah for one victory, before they are in the thick of another fight. Here is Dr. Payson, who got thousands into the Church on Sundays, was the means of converting hundreds, and yet himself wept all the rest of the week; and, on the other hand, here is Thomas Jackson, our beloved tutor, who, on his 70th birth-day, came into the room to the students, and said: "Well, young men, I am seventy years old to-day, and for thirty years I have never had a single doubt of my acceptance with God." Some of God's people seem to be mountaineers, born on the top of the hill, where the sunshine comes the first, and where it leaves the latest. Others are lowlanders; they dwell in the valley, surrounded by mists and vapours, where the sunshine comes last, and leaves the first. Some people are always reciting with Charles Wesley—

From Pisgah's top I now delight to see.

My hope is full, oh! glorious hope of immortality.

Others dwell with Dr. Watts in the lowlands, and sing with tears in their eyes—

Could I but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor Death's cold flood
Should fright me from the shore.

What are we to say of these things? We can only say that there are diversities of operations, but it is the same God. Have you noticed that glorious verse, "He led them in a right way?" Your way may not be a *pleasant* one, but it is the right way. We are God's children, and God knows how to teach his children. I do not know a patent way of training children, and never knew anybody that had, unless it were perhaps somebody who had not got any children. You must study the child. The treatment that would make one would spoil another. Here is one child, and if you take the rod to him you will break his heart; there is another, and if you do not take the rod to him he will break *your* heart. Ah! blessed be God. He never makes a mistake. God never inflicts a stripe too much. When we reach heaven, "above the rest this note shall swell, my Jesus hath done all things well." Lastly, this experience is diverse, when we come to the last scene of all. Sometimes the dark river seems to overflow its banks; at other times it is shallow. John Bunyan's characters just illustrate my text. I shall not have preached in vain if I can induce you to read the "Pilgrim's Progress" again. Young men who may not have read this book, I beg you will read it. Look at the end of his characters, no two died alike. Poor Christian! You will remember that when he and Hopeful got to the water it was very deep, and poor Pilgrim began to sink in deep water, where there was no standing, and he said, "I sunk in deep waters; the billows go over my head; I shall not see the land that floweth

with milk and with honey." And Bunyan interjects a remark which is of great comfort to poor trembling brethren. He says: "For Christian could not see before him." Ah, brothers! some of us could not see before us years ago; we thought we were going to be shipwrecked. Hopeful says: "I see the gate, and men standing by to receive us." Look at my favourite, poor Ready-to-Halt. I suppose a fellow-feeling makes me wondrous kind. His pilgrimage is one series of ups and downs; he would not have got on at all without his crutch. There are few of us who can get along without a crutch of some kind or other. There are some people who come to me and say: "Now, Mr. Garrett, seeing that you are a Christian, where is the use of the teetotal pledge?" I would just say to that, as poor Ready-to-Halt would have said to anyone who had proposed that he should throw away his crutch: "Why, if I throw away that, I shall break my neck." I have no skill at painting; if I had I should delight to draw the picture of poor Ready-to-Halt where he comes to the water, and needs his crutch no longer. He apostrophizes his crutch. He says: "Farewell, crutch! I shall never want thee again; there is a chariot and horses waiting for me yonder."

Look at that other character of John Bunyan's—Miss Much-afraid, fitting name for the daughter of Mr. Despondency. We talk of inherited tendencies. "The fathers have eaten sour grapes, and the children's teeth are set on edge." I remember once in Yorkshire, a young artist lady who had this character. She was a Miss Much-afraid. In her last illness she sent for me, though not belonging our body, and said she should be so happy if she could only be assured that it was all right, then all seemed darkness before her. I sat down by her bedside, and, amongst other things, I told her that "she should have her song in the night." Some time afterwards she died, and her brother, an eminent physician, came to tell me that in the night, a little time before her death, her face had become radiant, and she begged he would tell Mr. Garrett that she had had her song in the night.

A desponding lady, a friend of George Whitfield, once said to him: "What a glorious death-bed you will have, sir." He said "why so?" "Because you have brought so many souls to Christ." "Ah!" he said, "it is not so certain that I shall have a glorious exit, as that you will have one. It is you desponding ones that God causes to bear testimony at the last. God makes all pay tithes before they go over, at some portion of their course, and you pay yours at the end."

Don't you remember the account given by St. Paul of his shipwreck, written for your comfort. "And some swam, and the rest cast themselves on boards, and on broken pieces of the ship, and so it came to pass that they all escaped safe to land."

Now I have only one or two questions to ask you. Are you a Christian? I do not want to look at your class ticket. Do you say you wish to be one to-night? Then let me help you. Do you hate sin with an ever-growing hatred? Do not shirk the question, and say you hate certain sins. Do you say I would rather live a sinless life in heaven than a sinful life on earth? Then, thank God, so would I a thousand times. Do you love Christ? Can you say—

To me, to me, that bleeding love
Shall ever precious be.
Whate'er He is to others,
He is all in all to me.

"Well, but I don't believe with you on many points." No matter. We love the same Saviour, we lean on the same promises, and we are travelling to the same heaven.

"And there are diversities of operations, but it is the same God which worketh all in all."

By the Very Rev. Monsignor Canon WRENNALL, of St. Bede's College, Alexandra Park, at St. Alban's, Fawcett Street, Ancoats, Manchester, Sunday Morning, November 12th, 1882.

THE Church attached great importance to the education of her children, because it was necessary for their future welfare they should receive a good secular education, but it must be accompanied by religious instruction. In the City of Manchester they had nothing to learn in that respect. They suffered from a particular hardship in being called upon to support the Board Schools, and having to support their own schools at the same time. He was told that the Board Schools, besides receiving the grant from the Government, and the school-pence, cost the ratepayers nine shillings per head for each child. It would be an easy matter for our school managers and organisers to carry on their schools, if they received the same pecuniary assistance. He appealed to his hearers to support their own schools, and then the children would be brought up in the principles of the Catholic faith, and would receive a religious education. It was absolutely necessary that they should receive religious teaching and it was only in the Catholic schools where such teaching was given.

LECTURE.

The Rev. SILAS FARRINGTON, at the Upper Brook Street Free Church Sunday Evening, November 12.

THE OLD PARISH CHURCH.—No. 1.

IN this, and the two lectures which will follow it, I wish to tell the story of religion in Manchester from the time when it began to be a permanent centre of human life until the present day. The period is a long one—eighteen centuries, at least. Some whole chapters of history are, however, lost beyond recovery; but what remain I shall try to tell as clearly and briefly as I may.

In order to get the *canvas* quite clear, and to start at the beginning, I must ask you to do a somewhat difficult thing—to think the Manchester that now is, is quite off the ground; to let these busy, noisy streets; these interminable shops and tenements; these chapels and churches; these mills, with their air-polluting chimneys; these railway stations, with their lively whistles, competing daily for the shrillest shriek; these bewildering bazaars of the world's merchandize, with all the marine warehouses, the libraries, the banks, the hospitals, the schools, the College, the Exchange, the Town Hall, the Market at Shudehill, the dismal Angels of the Meadow, and the sumptuous suburbs where the children of Dives dwell; to let all this—which is Manchester to you—utterly vanish from the scene.

This done, we have here a bit of virgin territory somewhat damp and cozy—plenty of trees growing upon it, in thickets, here and there, where the soil is not too wet, and plenty of coarse rush-like grass where the trees cannot manage to grow. A pure little stream, now the dirty Irwell, goes winding through, and two smaller ones—the Irk and the Medlock—are carrying a little more clear bright water down into that. The land is neither ditched nor drained, and, for a part of every year, under the copious rainfall, good portions of it, were there boats or ships, would be fairly navigable. Here and there, however, are very slight eminences, just lifted out of the flood—seldom or never covered by the water—on which the groves, the thickets, or the coarse grasses are green during the most of the year. When Saxons and Danes enter upon the scene these will be called *Holmes*, or *Hulmes*. When we say *Rusholme*, *Levenshulme*, *Kirkmanshulme*, *Davyhulme*, we are only indicating the spots that to these Saxons and Danes always stood out like low islands of green above the rest of the frequently flooded land.

On this wet and wooded bit of territory is nothing that we should recognize as a human abode. The first inhabitants of this tract of land—now

Manchester—were the boar, the wolf, the bull. Eager, on the track of these, ran, waded, or swam the aboriginal hunters, making their way as best they could through the wild unfrequented waste, with intent to kill and eat. These hunters were bold, courageous fellows, not inclined to work less exciting than the chase, but sometimes capable of doing it; not given to tilling the soil—living on what they could trap and spear, with such wild fruits as grew, and dwelling either in caves, or holes, or tents made by planting poles in the earth, and covering them sometimes with the clayey soil, and sometimes with the skins of the beasts they had slain. For the most part they themselves went about naked, were not afraid of the cold, or in anywise too effeminate for the climate. On occasion, it is said, they could stand up to their chins in water for several days at a time. They knew the use of metal, for in their warlike moods they wore daggers, carried shields, and brandished spears. Their mood was usually warlike. Very sanguinary men. Never were they more ready for anything than for the excitement of slaughter. Yet they were religious too; quite as religious, in their own wild way, as our more modern men of war. For shrines, they had the caves and the cliffs; for gods, imaginary beings not unlike, only stronger than, themselves—gods who, delighted in the blood of animals and of men. Yes, religion was here long before any intimation of the old parish church. These men who hunted wolves on the very ground, perhaps, upon which we now dwell were religious. They felt themselves subordinate to powers they knew not—higher than themselves, and mightier. They even believed in the continuance of their own life, though they were slain—in the immortality of their souls. They had this faith, though as yet no Christianity had here appeared to bring the doctrine to light. For the time of which I speak—the time when the site of Manchester is best pictured as a wild and wet hunting ground of semi-savage Britons—is, at least, half a century prior to any of the events recorded in our New Testament.

A hundred years and more go by. No change seems to occur. The swamps are vigorous with grass and rushes, the trees flourish upon the *Hulmes*, the beasts are hunted, the ground is unoccupied by the habitations of men. Perchance, on the other side of the Irwell at Ordshall; perchance, on the higher places now known as Prestwich and Cheetham, stand the huts, or exist the holes of the rude Britons.

In the year 79 of our era a new force presents itself—an army of admirably disciplined men from the distant banks of the Tiber. These Romans have been in Britain before in the days of Julius Cæsar, and led by him. Never before, however, have they penetrated so far north as Lancashire. They came making straight and lasting paths for their feet. They came doing all things in very solid style. They came with intent to fix here one of their permanent abodes. Hard by the spot still known as Castlefield, just where the Medlock enters the Irwell, they begin to build their strong castle-like camp. Soon they are building a smaller one near the mouth of the Irk, on the site now occupied by the Cheetham Hospital for the Bluecoat Boys. These Roman castra, or camps, are the beginnings of Manchester. Its very name springs from them. *Man-castra*—*Man-castle*—having finally settled down into *Man-chester*.

Among these Romans who enter here under Agricola are some simple-minded men who have heard and believed the precepts of Jesus; for between the days of Julius Cæsar and those of Julius Agricola the founder of the Christian religion had accomplished the work given him to do. These Romans are in every way more highly developed men than the Britons among whom they have come. Their advent is a great advance in whatever pertains to civilization. Life henceforth has new aspects here. Around their *castra* great and rapid changes go forward. All details are lost to us. Two centuries and more are almost a blank. We only know that the rude Briton saw in the race which had conquered him more than better road-makers, builders of stronger camps, and manufacturers of superior weapons. He saw an entirely new order of being—a few men, at least, having confidence in qualities that to him either were not or were despicable. He saw men who were patient—men who were brave to save life, tender, pitiful, eager to bless—men who seemed to him, at length, better than his gods. He learned from the lives of devoted and holy men a new religion. And we know that in the two centuries succeeding the founding of the place, not only the Britons near *Man-castra*, but throughout Britain, had been won over to Christianity by the natural influences of its superior life. Of course it was a simple, plain kind of Christianity, and, for that very reason, the most effective and the best. The Britons couldn't quite shake off their

fear of the old gods, but they had faith in the better life. They knew the spirit, and revered the name of Christ.

During this period we may picture the existence of a church, built in Roman style, which long since disappeared. It stood near the larger Roman *castrum*; probably close to the flat now known as the Knott Mill Fair ground. It is even thought that the annual fair, which only disappeared a year or two since, was a degenerate survival of one of the festivals of that church. The name of that church was St. Michael's. There also arose within the little parish another church, not far from St. Mary's Gate, probably called St. Mary's. Antiquarians have tried, almost in vain, to tell us something about these two earliest Manchester churches. Beyond the fact of their existence, little more is known than their names. Probably both were either destroyed, or allowed to fall to ruin, after the Romans were withdrawn, and our fierce Anglo-Saxon ancestry came, with their wild nature, and their wild deities, to drive, for a time, Christianity away. They did not believe in the sentiments, or the arts, of peace. Their gods hated the men, and would not admit them to Paradise, who lived and died quietly at home. They gained the mastery here. Barbarism returned, and had sway for another two hundred years or more.

Very early in the 7th century we see Christianity coming again. "A tall thin man, with stooping shoulders, and dark piercing eyes; his long black hair falling round his thin and eager face," has come from Rome, and is going about, trying to persuade Briton and Saxon alike, to turn from the gods of strife and blood, to the Great Master of peace and goodwill. He has poor material to work upon here in Britain, and for a time, no visible success. But at length the Saxon king becomes a little interested in this earnest Paulinus, and talks over the religion he preaches with his best men in council. In one of these conversations, an old man says, "O, king, the life of man which we know on this earth, if we set it by that life which we know not of, seems ever thus: When you are sitting at meal-time in the winter time, in the midst of your lords, with a great fire in the middle of the hall, so that it is bright and warm within, but out of doors there is cold, sleet, and snow, sometimes a sparrow flies into the hall, through one door and out at the other. While it is in the hall it is at peace, and unhurt by the winter storms for a little space; but it flies out again into the cold gloom whence it came, and your eyes behold it no more. So the life of man seems to us, and we know not whence it comes, nor whither it goes. So, if this new teacher can tell us aught of this, we should, methinks, hearken to his words." Not long after this we may hear the sound of saws and hammers at York; and see the workmen engaged in putting up a wooden shed, that may serve for a church, in which King Edwin is to be baptised. This work is going forward on the very spot now occupied by the grand old minster at York; and out of the little hastily-built wooden structure, through the labour of generations, the glorious edifice has grown. And if you go into our New Town Hall, and look at the mural decorations there by Mr. Madox Brown, you will see a representation of that baptism for which the wooden shed was built. Perhaps you will smile, when you see King Edwin in his somewhat cramped and undignified place; and wonder who put him in, and who will take him out; but none the less will the painting represent to you the act through which Christianity really renewed its life, and had a parish here at *Mancaster* in the 7th century. Whether Paulinus ever came here himself, I am not sure. But King Edwin did. In the year 620 he came, and remained some time in one or the other of the two strongholds the Romans had built between the mouths of the Irk and the Medlock, on the then clear unsullied Irwell.

If you ask what kind of Christianity came back to Manchester after the baptism of this Saxon King, only general tradition can tell. The earliest history of England we have—finished in the year 731—states that "in Edwin's time there was such perfect peace, that a woman with her new-born babe, might walk from sea to sea, without meeting with insult or injury." We are not to suppose, however, either that the old instincts and usages, or that the old notions and forms of religious worship, instantly fled away. The people, no doubt, were influenced by the new faith of their king; and yet more deeply influenced by the large number of educated Christian men who now came over from the continent and began to dwell in Christ's spirit among them. Life grew more gentle, more humane, more civilised than before. The arts of peace were cultivated. By its fruits, the faith of Edwin was seen to be excellent. I think that the Christianity of the 7th century—even here

in Manchester, so far as we can get at it—compares very well—almost too well—with the Christianity of the 19th.

At the same time reverence for the old god lingered, and superstitious fears. If we cross the Irwell—a little later than Edwin's day—at one of the fords, that which lies mid-way between the *safe-ford*, or *Sal-ford*, and the *Street-ford*, or *Stretford*, we shall do so at a place called *Odin's-ford*. It is called *Odin's-ford* because his worshippers crossed over there on their way to offer gifts and sacrifices at his shrine. That shrine is in a cave, or den, at *Ordsall*. *Ordsall* is indeed the name of his den. *Ords-hall*—two words, originally meaning *very old*, and *hole* or *den*. In the very old rocky hole—*Ords-hall*—dwelt *Odin*—and the priests of *Odin*. And there were times when Manchester Christians, of the old Saxon sort, could scarcely be restrained from crossing the Irwell at *Odin's ford*, with intent to offer their worship at his shrine. These times were especially those when they feared the coming on of stormy weather, or when they were about to undertake a journey, when streams were at their flood. The story is told of the old Norsemen who, good Christians ashore, always put their trust in *Odin* when they launched forth to sea. So was it here. *Odin* was still supposed to have the control of streams and storms. It was he who must be looked to for safety under peril by storm or flood, or on the journey. This belief was only broken up—and the god *Odin* for ever disposed of here—by Christian monks going over, and dwelling in the old den, *Ords-hall*, and doing themselves the work that *God* alone had been able to do. It was such men, believing in none of these fancies, who did for imperilled travellers the same works of guidance and mercy, that have given a name to the hospices of the Alps. It was they who, when the Irwell was high, ferried the wayfarer across the stream. It was they who guided safely across the "fields of trembling mud," as the great mores then were called. It was these men who thus—Christ strengthening them—themselves became deliverers, from streams and storms, the perils of flood and field.

Between the time of King Edwin and that in which the parish church begins to be distinctly visible upon its present site, there is still much that is covered by the fury of storms, and impenetrable mists. Swarms of Danes came from overseas. All England fell into bondage to these terrible strangers. They came here. What those, who professed and called themselves Christians, suffered at their hands, we do not know. But we do know that they had a particular hatred for the Christian monks and priests. Mr. Madox Brown has put up for us in the Town Hall also, a picture—not a happy one—of the expulsion of these Danes from Manchester. After they had gone, however, the place was still, in a sense, subject unto them. They had to be bribed not to return. To raise this bribe-money, a tax was levied on all the dwellers here. Every year a certain sum of money—called *Dane-geldt*—had to be sent forth to purchase their peace and good-will. In one of the earliest records of the parish of Manchester, I find that although all other taxes are taken off the land belonging to the church, the *Dane-geldt* is not remitted. Amid the mistiness of this Danish period, however, one bright figure is discerned—that of *Canute*, a Dane, and yet a kind, just, and apparently Christian king. Once, at least, during the nineteen years of his reign, he came to Manchester, and is believed to have been very generous towards the old Manchester church. He put the old mill, that ground the grists for the people, at work, so as, in some way, to relieve the burden of its poverty under taxation. The spot on which the old mill stood is still keeping alive his name. *Canute's mill*—*Knut's mill*—abruptly dropping with us into *Knott mill*.

In the reign of his successor—Edward the Confessor—some good citizen here—according to *Doomsday Book*—endowed the old church "with one carve of land, free from military taxes, and all other customs except *Dane-geldt*." I may as well explain that a *carve* of land was as much as one plough might till in a single season; and so, of course, varied in extent, somewhat according to the nature of the soil. Probably a carve given to a church would be a generous one. One authority—I know not how reliable—says a carve of land was, sometimes, 240 acres. Later on, the old church is presented with four *bovates* of land. A *bovate* is as much as one ox can plough in a year—28 acres. You will notice the manner of its endowment. Good men, lovers of their church, give it of their own estate little by little. Still later some one dies and bequeathes it all the land along what is now known as *Deansgate*. Thus provision is made for its maintenance, and thus its properties increase.

In 1422—four hundred and sixty years ago, seventy years before the discovery of America—the Old Parish Church has had thus given to it—

not by any State legislation, but by the goodwill of individuals—about 800 acres of Lancashire land. The church building itself, at that time, was a large wooden structure almost booth-like in appearance, and scarcely large enough for the increased population. It was Roman Catholic; and all the landed estates it possessed had been given to it by Catholics. The older church edifices had been disused, and worship now centred in this one. Had you observed, you would have noticed that there were in it seven services daily; and well attended; so well as to make the necessity for a larger and better building apparent. The 1st service was at cock-crowing, or before the break of day—Matins. The 2nd was at sunrise. The 3rd at nine o'clock. The 4th at twelve. The 5th at three in the afternoon. The 6th, or Vespers, at sunset. And the 7th at nine o'clock in the evening, when the people gathered devoutly to say a simple prayer for protection during sleep, or chant their thanks for the mercy of the vanished day. Besides these seven regular services daily, there were frequent masses for loved ones gone, fairs, festivals, funerals, confirmations, &c. The men who were on duty were faithful and overworked Christian men. They were not—as I shall have occasion to show in my next lecture—the most cultivated and clever of the clergy; but they were sincere, hard-working, faithful men. They visited the sick, relieved the poor, heard the contrition of the penitent, consoled the sad, encouraged the wavering, consecrated the babe in its baptism, made of marriage a solemn sacrament, and stood ever at the call and service of the dying. They had the care of some six thousand parishioners.

But this old wooden structure was no longer to suffice. In 1422 the present building was begun. Labour might then be had for 2d. per day. The first cost of the church that now arose, was about £3,000 in the money of that day; or about £50,000 in the money of our day. For a pound was once worth more than 16 times its present value; that is, had more than 16 times its to-day's purchasing power. 2d. a day, therefore, for the masons, and carpenters, and stone-cutters, meant something more than a shilling a week would now do. The stone for the building came from Collyhurst. The building itself was, at first, in the form of a cross, having a body aisle, and two side aisles. The people contributed freely towards its erection. A few families gave largely—the Stanleys, the Radcliffees, and the Byromes. When it was finished it was dedicated to the Virgin Mary, St. Dionisius, and St. George. King Henry the Fifth, shortly before his death, licensed, or chartered it as a place in which divine services were "to be celebrated daily forever." These are his words—"for our good estate whilst we shall live, and for our souls when we shall have departed from this light, and for the souls of our progenitors, and for all the souls of the faithful deceased."

If you go into the Old Church to-day—the old church that has stood there and seen so many changes in the aspects of this Manchester life; whose history for the last four, almost five centuries, includes the family history of so many of the quick, and of so great a multitude of the buried dead—if you go into it, and pass around behind the choir in which the service is daily held, and look up at the arch over the entrance to the Lady Chapel, you will see at each bar of that arch a scriptural shield. On one is a stag, pursued by a hound and a huntsman. The idea suggested is *hunting*. On the other is a huge cask, or tonne, such as you may have seen used for wine or beer. As you look at it, it suggests nothing but a tonne. That is all it was intended to suggest. Well, these two shields—one presenting you with a picture of hunting, and the other the picture of a tonne—are what was called, in the days when they were put up, the *rebus* of the first *Warden of the Parish* after this building was erected. His name was Huntington. It was he who built the choir. When he died he was buried under it. There used to be an effigy of this good man in the choir itself; but the modern mind has tucked it away somewhere out of sight, probably underground; so that the verger can give no account of where it is. In his memorial effigy, this Huntington was clothed in his sacerdotal vestments, and over him was written the truthful inscription—"Domine, dilexi decorem domus tue." O Lord, I have loved the beauty of Thy house.

To the original cross-shaped church were added, from generation to generation, little side chapels, or chantries, until that original form was lost. A chantry is a little endowed chapel in which, either daily or at stated times, prayers are said for the repose of the souls of the donors. They were once built by persons who could afford it, very much, I suppose, as such persons now put in memorial windows, though more for service, and less for show. The first chantry added to the old church here was, I believe, that in which the statue of Sir Humphrey Cheetham now stands, although the Cheetham family did not build it; only bought and took possession of it. Four other chantries were added to the choir, and three, or more, to the nave. If you go into them you will see both the names of some of the families who originally erected them; and also how more recent wealth has been able to purchase a place for its name therein.

In the days of which I am speaking—the century in which the oldest

parts of the church were built—a building where now stands the Cheetham Hospital for the Blue-coat Boys, was occupied by the priests and ecclesiastics of the parish. I think the Bishop of Lichfield and Coventry came and lodged there at times, for Manchester was then in the diocese of Lichfield and Coventry. The Manchester parish was greatly shifted about from diocese to diocese in early times; belonging sometimes to York, and sometimes to Lichfield, and sometimes to Chester. By Queen Elizabeth's time there were here about ten thousand parishioners; and in the years during which that not over amiable lady was determined—much against the will of the Lancashire people—to establish Protestant worship here, even by violence and torture, I find that, besides the warden, who was also a priest of the Church, there were two chaplains, four singing men, and four singing boys. The record also has it that every singing man received fourpence ha'penny, and every singing boy twopence three farthings a day for his services.

Now, doubtless, all this that I have been telling is new to some of you. Doubtless some of you will find it hard to realize that the ancient church of the parish was once a Roman Catholic Church, was endowed by Catholics, and built with their money. It was one thing to be aware of a historical fact, and another to realize it. It may also be a difficult thing to picture to yourselves the worship that went on there in those days. Over the high altar towers the great crucifix. On Sundays and feast days that altar is ablaze with candles and tapers. In each of the chantries also services are going on. Old men and little children, the richer people and the poorer, kneel together in the nave, and watch the solemn service of the altar. If they have sinned; if they have a burden upon their conscience; if aught is wrong with them against the great God whom they have not seen, or the brother whom they have seen, they seek to confess their fault, to receive friendly counsel and admonition. The sweet old Latin chants resound; the clouds of incense rise; and from morning to evening the service of prayer goes on, from which the commonest people go cleansed and comforted in spirit, feeling lifted up and strengthened. All this, or much of it, may seem like mummerly to you; not so to them. Only that is mummerly which is empty and meaningless to him who engages in it. But these people engaged in what to them was full of the highest meaning, and highest help, they knew. That old Catholic service, in the old Catholic Church of the Manchester parish, was a very real and serviceable thing. People had then a common belief—one faith, one church, one Lord, one baptism. They had a belief that influenced life, a religion that was not a mere matter of intellectual party opinion and dispute. The whole community, whatever other matters separated, were united in it, and by it. I doubt whether the place has ever been Christian or brotherly since.

Let me quote you the words of a personal friend, every one of which I heartily endorse. They were not said of Manchester, but will apply here just as well:—

"Roman Catholicism did touch, and influence, and mould the lives of its votaries. A belief—it was a thing to live by. We talk about the life, know and preach all its rules and precautions; yet, somehow, through all the preaching there runs the sense that the something which makes itself felt as a power of restraint, or of stimulus, is not to be found in it; that speaking much, and often, about fair theories of life, we are yet far behind the old Church in the power, by word and symbol, by architecture, and music, and painting; by a rule of life commencing with the cradle and ending with the grave; by a discipline reaching to every relation; by appointed solemnities and days; by solemn vows and binding sacraments, to teach and mould and direct the whole life, not of one man, or of one class of men alone, but of men and women of every class and condition. We shall see how the Roman Catholic Church fell; but let us not forget that in those years to which our old Church bears testimony, it Christianised this district, in the centre of which it stood. To think of that work, and then to think of the ignorance and foulness, the poverty and the crime which cluster round our Protestant Parish Church now, untouched by any influence that comes from it—that is one of the sad thoughts which, as we pace the old churches and think of the old times, comes to many of us now. The untouched residuum of the people is the disgrace of Protestantism. That so many thousands feel no control or inspiration of religion is the result of a selfishness only a shade less base than the greed and love of ease by which, as we shall see, the old faith fell, and the selfish love of our own speculative opinions, and pet theories of doctrines, and the sectarian rivalries which make these, whatever they may be, and however little capable of proof, whether Unitarian or Trinitarian, take the place of religion. Lives are not for long or very deeply influenced by argument. Something more than an unverified guess is needed for faith; but we call our guesses religion, and whilst we build up and fight about dogmatic systems, paganism is coming back upon us in force. It is sad to think of this, and to see the signs of it on every hand. But from that mood of sadness there always comes to me the trust that, as more and more we base our religion on facts and experience of life, we may, in no long time, see a religion of the free mind and the instructed life which shall be at least as influential as was that faith of the olden time."

The lecture next Sunday evening will give us the transformation scene, and reveal the conspiring causes through which the old Church ceased to be Catholic, and was compelled to become Protestant.

UPPER BROOK STREET FREE CHURCH

HAS no doctrinal test of fellowship. It seeks to gather all who desire to get good, or to do good, upon the natural human basis of fraternal good will, religious aspirations, and independent thought. Its aim is to liberate character from the tyranny of hurtful dogmas and sectarian exclusiveness,—to unite men upon their common religious needs, rather than upon uniformity of creed,—and to enlarge and ennoble the worshipper's views of God, man, and duty, so that he may not fear the constant modifications of thought and scientific discovery. It aims to represent the largest liberty of opinion; and seeks unity, not on a creed, but in faith, love, and conduct.

SUNDAY, 19TH NOVEMBER.

Preacher: Rev. SILAS FARRINGTON.

Morning, 10-45:

Subject: "The World we live in."

Evening, 6-80:

Subject: "How the Old Parish Church, once Catholic, was compelled to become Protestant."

ALL SEATS FREE. OFFERTORY.

The Pulpit Record.

MANCHESTER, NOVEMBER 18TH, 1882.

A GREAT deal has, within recent years, been said as to the so-called misappropriation of charitable bequests. Much lament has been bestowed upon the violated will of the "pious donor." Of those complaining loudest, few seemed, or cared to remember, how many of these bequests now in the hands of the National Church, or at the disposal of the Charity Commissioners, have conditions attached to them, which have long fallen into disuse, or have been swept away by Acts of Parliament.

It is not, however, our present purpose to concern ourselves about ancient bequests, but rather to enquire what security the pious and charitable of the present day have, that their donations and bequests are applied to the purposes for which they intend them.

Numerous must be the good people who think that "the masses" will be converted by a kind of religious rowdiness; that depraved women will learn modesty from those of their sex, who themselves have cast modesty to the winds; that the blaspheming rough will be taught reverence for things sacred by youths, whose vulgar mouthing of that Holy Name, which the great and good of ancient times dared not pronounce, is even more horrible than their curses. What security have these good people that the large sums they are handing over to "General" Booth, and which are spent in the purchase of public-houses and music-halls, will perpetuate that kind of religious service they seem to think so suitable to the requirements of their poorer brethren.

There can be no doubt that the funds of our large religious and philanthropic societies are honestly, if not always economically administered; it is, however, equally certain that every year large sums are given, which,

through the ignorance or dishonesty of those to whom they are entrusted, are muddled away, or applied to uses very different to those for which they were avowedly collected.

Many instances of this kind have been brought to our notice, the two we give will amply illustrate what we have stated.

A few years ago, a gentleman styling himself "Clerk in holy orders," but whose name does not appear in the *Clergy List*, made an appeal to the general public for funds to re-build the organ in some chapel near Preston, of which he was the minister. His appeal seems not to have been made in vain; £400 were in a short time collected, and the organ was re-built. Eighteen months after he sold the chapel, of which he was not only minister but proprietor, and with it of course the organ.

The same gentleman is now making collections for a new church in connection with the *Free Church of England*.

Last year, a small congregation of Baptists, in South Wales, succeeded in raising between four and five hundred pounds, for the purpose of building a place of worship. Though only built of wood, the chapel, when completed, left them over two hundred pounds in debt. The congregation, too poor to maintain a regular minister, secured the gratuitous services of a gentleman, who, during the week, followed the occupation of an auctioneer. Soon after the commencement of his ministry, the timber merchant, who had supplied part of the material for the building of the chapel, pressed for the payment of his account. The deacons, in their trouble, naturally consulted the minister, who, it appears, not only gave them advice, but lent them £150; the trustees of the chapel, at the same time, signed something, which seems to have been better understood by their pastor than by them. For a few months all went well, when one day the astonished trustees received notice from their pastor, now also their creditor, that unless the money he had lent, principal and interest, were repaid by a certain date, he would be obliged to sell the chapel. They were unable to satisfy his demand. On the day fixed, the books and fittings of the chapel were removed, and a few days after the chapel itself was pulled down, and the material sold.

On Monday last Mr. Lassalle read a paper on "Philological researches into the dialects of the County Palatine of Lancaster," before the Members of the Athenæum Debating Society.

On Saturday the 11th inst. Mr. George H. Hurst (Lecturer on Chemistry at the Working Men's College, Salford,) delivered a most instructive and interesting Lecture on "Ice, Snow, and Glaciers." The lecturer illustrated and explained these natural phenomena by reference to facts with which every one is familiar. The interest of the lecture was also greatly enhanced by a magic lantern exhibition of Swiss Scenery.

PARLIAMENTARY ORATORS.

II.—WILLIAM PITT, EARL OF CHATHAM.

SIR Robert Walpole was, after Bolingbroke had left it, the most conspicuous figure in the House of Commons for many years, but, although he was an undoubtedly able debater, he can hardly be considered an orator. The speech he delivered in 1738 in favour of Septennial Parliaments shows that he was a powerful reasoner, but his claims to distinction rest upon his qualities as a masterly tactician, a capable statesman, and a bold and sagacious leader, rather than on his eloquence.

The true successor to Bolingbroke in the realms of oratory was a young "Cornet of Horse," who entered the House of Commons while Walpole was at the height of his power, and who, putting himself forward as the champion of a spirited foreign policy, attacked the ministry with unexampled eloquence, readiness and daring. This young Cornet—"that terrible Cornet of Dragoons," Walpole used to call him, was William Pitt, afterwards Earl of Chatham. Possessed of brilliant parts, he quickly won his way in the House. The Tory party revived its drooping spirits under his leadership, and the old Duchess of Marlborough, who died about that time, bequeathed to the young orator ten thousand pounds, "upon account" she said, "of his merit in the noble defence he has made for the support of the laws of England, and to prevent the ruin of his country." Frequent disputes had arisen between England and Spain on account of the severity with which Spain enforced the monopoly of its trade with its colonies, and the claims she made to vast tracks of land between Mexico and the British settlements. Pitt advocated war, and by playing on the patriotic feelings of his audience, succeeded in shaking the long-established ascendancy of Walpole. The latter was hurried into war with Spain, and reverses overtaking the British army, his majority dwindled away. On the 28th January, 1742, he was defeated in the House of Commons, and then resigned. Pitt was soon afterwards invested with office, and ultimately became Prime Minister.

His administration of affairs was distinguished by prosperity at home, and the most striking success abroad. We were at war with France when he took the helm of affairs, and by the energy of his administration he produced such results, that in a short time France was despoiled of several of her colonial possessions, Canada was conquered, the Havannah was taken from Spain, and decisive naval victories were obtained. While all this was going on, the nation was perfectly contented and prosperous, and "England" says Brougham, "for the first time and the last time, presented the astonishing picture of a nation supporting without murmur a widely-extended and costly war, and a people, hitherto torn with conflicting parties, united in the service of the Commonwealth, that the voice of faction had ceased in the land, and any discordant whisper was heard no more." "These" wrote Horace Walpole, "are the doings of Mr. Pitt, and they are wondrous in our eyes."

Pitt attained such a height of popularity that at one time he was the idol of his countrymen, and so great was his power that his name was feared throughout Europe. But while he was at the summit of his influence and popularity, he fell. In an evil hour he allowed himself to be persuaded to accept a peerage, and from that moment the affection which the people had borne him, was gone. He retired from office a short time afterwards and sank into comparative obscurity. Towards the close of his life he revived the memories of his former power by astonishing displays of eloquence, but he never again recovered the height from which he had fallen.

By nature, Pitt was haughty and imperious. The authority he held in the House of Commons was such as no other man ever possessed to the same degree. He was not merely the leader of the House of Commons, he was its Dictator, and so arrogant was his demeanour towards the members of his Cabinet, that he himself wrote the naval orders, and obliged Lord Anson, the First Lord of the Admiralty, to sign them without knowing what they were.

An instance of his power in the house is shewn in an incident in which he and Mr. Moreton, the Chief Justice of Chester, were concerned. The latter happened to say—"King, Lords, and Commons, or (directing his eye towards Pitt) as that right honourable member would call them, Commons, Lords and King." Pitt thereupon deliberately arose, and so frightened the honourable member, that he made the most abject apology. "I meant nothing," he exclaimed, "indeed I meant nothing." "I don't want to push the matter further," said Pitt. "The moment a man acknowledges his error, he ceases to be guilty. I have a great regard for the honourable member, and, as an instance of that regard, I give him this advice; whenever that member means nothing, I recommend him to say nothing."

One of the victim's of Pitt's onslaughts while he was in opposition, was Murray, the Attorney-General, afterwards distinguished as Lord Mansfield. He was an accomplished debater, and a man of high ability, but he suffered so much from the attacks Pitt made upon him, that it has been said he gave up the prospects of reaching the Chancellorship and fled, panic stricken to the less exalted sphere of the King's Bench. One writer speaks of his having been seen after a violent speech of Pitt's to actually crouch down with terror.

It was after one of his scathing attacks, directed principally against Hume Campbell, a Scotch lawyer of considerable powers, that Horace Walpole wrote—"Oh, you never heard such an invective as Pitt returned! Campbell was annihilated; like an angry wasp Pitt seems to have left his sting in the wound."

Pitt was possessed of transcendent powers as an orator and some of his speeches rank among the finest specimens of British classic eloquence. His style was grand and majestic yet it was also perfectly natural, and his great passages were as sudden and unexpected as they were powerful. He would overwhelm an antagonist by a torrent of words expressing vehement indignation. Some one having spoken of "the obstinacy of America," went on to say that "she was almost in open rebellion." Pitt exclaimed "I rejoice that America has resisted. Three millions of people, so dead to all the feelings of liberty as voluntarily to let themselves be made slaves, would have been fit instruments to make slaves of all the rest!"—Then, speaking of the attempt to keep her down—"In a just cause of quarrel you may crush America to atoms; but in this crying injustice—I am one who will lift up my hands against it—In such a cause even your success would be hazardous. America, if she fell, would fall like the strong man; she would embrace the pillars of the State, and pull down the Constitution along with her. Is this your boasted peace—to sheath the sword, not in its scabbard, but in the bowels of your countrymen?"

And, in 1777, after describing the cause of the war, and "the traffic and barter driven with every little pitiful German prince that sells his subjects to the shambles of a foreign country," he added, "The mercenary aid on which you rely irritates to an incurable resentment the minds of our enemies, whom you overrun with the sordid sons of rapine and plunder, devoting them and their possessions to the rapacity of hireling cruelty! If I were an American, as I am an Englishman, while a foreign troop was landed in my country, I never would lay down my arms, never! never! never!"

PARLIAMENTARY DEBATING SOCIETIES.

LONGSIGHT.

THE weekly meeting of this Society was held on Monday evening, in the large hall of the Mechanics' Institute, Longsight, Mr. W. E. JONES (Speaker) presiding. There was a good attendance of members and strangers present. The minutes of the previous meeting having been read and passed,

Mr. W. GAHAN (Inniskillen) said that, in accordance with the notice to the question, he begged, in the absence of the First Lord of the Treasury, to ask any member of the Government who might be ready to give an answer to the following question:—"Is it the purpose of the Government to introduce a bill to permit such as have been convicted either of treason or of felony to sit in the House, also to abolish the present oath required from members prior to taking their seats?"

Mr. J. NASMITH (Foreign Secretary)—No, sir, it is not our intention to empower those who have been convicted of treason or felony to take their seats, although I know of several instances where hon. gentlemen have taken their seats in the House of Commons under such circumstances.

Mr. GAHAN (Inniskillen)—May I ask the right hon. gentleman to give me an instance of cases where hon. members convicted of treason have taken their seats?

The FOREIGN SECRETARY—Perhaps the hon. member will give notice of that question?

Mr. GAHAN—I will repeat my question, and shall expect a reply at the next meeting.

Mr. J. NASMITH (Foreign Secretary), in pursuance to a notice put the previous Monday, moved the following resolutions:—

Preamble—That, in view of the present condition of the agricultural interests in England, it is expedient that the laws relating to the disposal, holding, and taking of land, should be amended, and it is hereby resolved:—

1st—That all laws legalising the customs of primogeniture and entail should be repealed. 2nd—That power should be given to all present holders of land to deal with it; all existing interests to be respected. 3rd—That it shall be compulsory on all owners of land to register their titles to such land, such register to be kept in the County Court, and to form the basis of all future sales, and that a certificate of such title, given to any purchaser of such land, shall constitute the purchaser's title thereto; a fixed charge being made according to the value of the land for such certificate of sale or transfer. 4th—That the land tax be fixed at a uniform rate, such rate being according to the rateable value of the land."

He said it was a very wide subject, and he would try to deal with it as thoroughly as he possibly could. The four resolutions might be contracted thus: The first three necessarily went together, and the last resolution might be taken as a distinct proposition, because he contended that it was impossible in any way to deal satisfactorily with the registration of land, or law of primogeniture and entail in one night. The customs of entail were dealt with first, because anyone who knew anything about the laws of real property of this country knew very well the complicated state in which they were, and that, therefore, made it impossible for a proper register to be kept. This had been abundantly proved in the House of Lords and the House of Commons. Affecting the better registration of titles, Lord Cairns and Lord Westbury brought forward in 1858 an act for the better registration of titles, but it was a failure, as only 400 titles were registered. And another bill, passed by Lord Cairns in 1875, was reported on by the Committee of the House of Commons, that 48 titles had been registered, and he contended that the present complex kind of settlement under the existing registration laws was the cause of so many claims upon estates being made, and the difficulty to get to know the only and true claim. He urged that any

system which gave persons—whether they were a commercial or landed class—a prevailing influence over other people was not a system that was well for this country. (Applause.) He could not conceive, himself, a more painful position than that in which a father or a son was placed under the law of primogeniture. The existing land laws compelled the country people to flock into towns where they could obtain higher wages, and therefore caused what he would term a superabundance in our large towns. The hon. member then dealt at some length with other phases of the question.

Mr. JONES (Bristol) seconded the resolution.

Mr. MOUNTCASTLE (South-west Lancashire) criticised the bill at some length; and, in the course of an able address, said that the bill the right hon. gentleman had introduced reminded him strongly of a story which was once related to him. The compiler of a new dictionary came across the word "crab," and the definition he gave of the crab was as follows: that it was a red animal which walked backwards. The author of the dictionary consulted a friend, who told him that his definition was right, except in two points, viz.: it is not red until it is boiled, and it walks sideways, not backwards. (Laughter). That was exactly the position in which the right hon. gentleman was placed. (Laughter.) Although the bill was drawn out, no doubt, carefully, it was illusory, illogical, and inconsistent. (Hear, hear, and "No, no"). He then went fully into the whole question.

Mr. W. GAHAN (Inniskillen) delivered an amusing and witty speech, condemning in strong terms the bill brought forward by the Foreign Secretary, which he characterised as "simply absurd."

Mr. McKECHNIE (Leith), in defending the bill, said he thought that hon. members on the opposite benches were dull of comprehension, because he considered the bill as consistent, logical, and anything but illusory. As for the argument of the hon. member who had preceded him, he thought his argument was extremely absurd.

Mr. W. GAHAN here called the speaker's attention to the remark, but the Speaker ruled that Mr. McKechnie was quite in order.

On the motion of Mr. Wood (South Devon), the meeting adjourned.

BOROUGH OF SALFORD.

THE House met on Tuesday evening in the Salford Town Hall, the Speaker, Mr. EDGAR ATKINS, taking the Chair at 8 o'clock. The Minutes of the previous meeting having been read by the Clerk of the House, Mr. MARK L. SYKES, and passed, the House proceeded to the discussion of the order of the day, the adjourned debate on the resolution introduced by the Premier, Mr. C. H. BELLAMY, condemning the Clôture, by a bare majority, or any less than a two-thirds majority.

Mr. SQUIRES L (Kendal) spoke strongly in favour of the Clôture, and urged that it was necessary for the safety and honour of the House of Commons. He denied that Mr. Gladstone, who had all his life been an advocate of freedom, was closing his public career by taking away liberty of speech from the House.

Mr. EADSON C (Secretary to the Board of Trade) supported the resolution on the grounds that the Clôture was unconstitutional, and liable to abuse and favouritism.

Mr. W. H. G. BOULAYE I (Derby) moved an amendment to the resolution to the effect that—"The Clôture, in any form, was unconstitutional and unnecessary, and likely to prove detrimental in an eminent degree to the ancient liberties of these realms." He was strongly opposed to the Clôture, and should oppose it to the utmost of his ability.

Mr. J. G. BOULAYE I (Chester) seconded the amendment, and said the Clôture, in any form, was a confession of impotence, and would not stop

obstruction. Mr. Gladstone was a great statesman, of great learning and abilities, and had given great services to the state, but he himself had been an obstructionist, as was shewn by the fact that he had spoken 1150 times in last session.

Mr. GEO. WEBBON L (Brighton) supported the Clôture, and said all history pointed to the fact that parliamentary matters had always been decided by bare majorities. The Clôture existed in the House of Commons to a large extent already. The members of the House had conducted themselves lately as they had never done before, and new rules were required to deal with them.

Mr. LE J. REYNOLDS C (Chief Secretary for Colonies) said the ministry of that House, after the decision arrived at the previous week in the House of Commons, were prepared to accept the amendment of the hon. member for Derby. The Clôture was only a machine for working the Birmingham Caucus, and was a bad system.

JAMES WARD L (Midlothian, Leader of the Opposition) said the Clôture had no more to do with the Caucus than the members on the ministerial benches had, although the Conservatives would have been only too glad to have as good an institution as what they called the Birmingham Caucus. The Clôture was to give liberty of speech, and not to take it away; it was to ensure the majority being heard, and to prevent the few taking up all the time of the House with obstructive tactics. He and his party would oppose the resolution.

Mr. C. H. BELLAMY C (Premier) said the ministry had not retired from their position in adopting the amendment of the hon. member for Derby, and he replied on the debate.

The SPEAKER having ruled that the amendment, by the ministry having accepted it, had become the substantive resolution, the House divided, when there voted—

For the resolution.....	30
Against	19
Majority for.....	11

The result was received with loud Conservative cheers.

The House then adjourned till next Tuesday, when a resolution, condemning the disendowment of the church, will be introduced by the Chief Secretary for Ireland.

PRESTWICH.

THE weekly meeting was held at the Conservative Club, Prestwich, on Monday night. In the absence of the Speaker and the Chairman of Committees, Mr. J. OGDEN (Canterbury) occupied the chair *pro tem*.

Mr. A. R. ROGERSON (Birkenhead) gave notice that Mr. Davenport (Woodstock) would move that the Bill for the abolition of the House of Lords be read that day six months.

Mr. THOMPSON (Midlothian) gave notice that he would ask the Government if they intended to bring in a bill for the abolition of perpetual pensions (Hear, hear.)

Mr. H. S. SCHOFIELD (Nottingham) resumed the debate on the bill for the abolition of the House of Lords. The right hon. gentleman the member for Midlothian (Mr. Thompson) had stated that the people comprehended in the Government scheme to vote in the counties were not competent to exercise the franchise. He emphatically denied that, and asked the right hon. gentleman if he could find any more intelligent men in boroughs than were to be found amongst the working men of Prestwich. (Applause.)

Mr. CROFT (Merionethshire) agreed with the Conservatives that it would be wanton folly to overthrow the institutions of the country which

were found to be working reasonably well. (Hear, hear) It was a question of practical expediency, and he was sure, Conservatives as well as Liberals, would frankly admit that the only sound principle on which we can legislate and transact business was for the public good, and if it could be shown that the existence of the House of Lords was inimical to the welfare of the country, and calculated not to produce good and effective legislation, then he thought they would all be compelled to acknowledge as loyal citizens that it was their duty to modify it or overthrow it altogether. The hon. member went on to point out that the House of Lords was altogether Tory in its nature, and urged that Tory legislation and that alone was allowed willingly to pass. It was an unfair advantage given to the Tory party which could not be allowed by the country. (Cheers.)

Dr. HEWITT (Windsor) said the previous speaker had desired a second chamber which should represent the Conservative feeling of the country, and yet inconsistently denied the right to existence of the House of Lords. He advocated the right of existence of the House of Lords because of its ancient character, and he asked gentlemen on the other side before crying out for the destruction of so honourable a house, to find something sufficiently good to take its place. He urged that the bill bore marks of the incapacity of its authors, and that it was quite on a par with the legislation usually emanating from Radical intellects. The production of the Government covered it with dishonour in trying to do away with one of the most famous and one of the most illustrious institutions in the world. (Cheers.)

The Premier (The Rev. S. HARTLEY) said that notwithstanding the charge made that the bill was unintelligible, the hon. member for Windsor seemed to understand it very well. (laughter) But the fact was the Opposition were carrying out and perpetuating the statement of Lord Carnarvon that all the intellect and all the literary ability was on the side of the Conservatives. The hon. member for North Durham had had the goodness to remark that the intellect of the Liberal was below par. He did not however say what was "par," and he supposed he must mean the Conservatives. (Laughter.) Now although he had to say that he had had nothing to do in drafting the Bill, he challenged any two gentlemen on the other side of the House to sit down and produce a bill anything like so perfect as the bill before the House. (Applause.) He repudiated the statement that the Government were illiberal in disqualifying clergymen for seats in the Senate. Let them come out upon the free platform which Nonconformists stood upon, and then there would be no objection to their presence in the Senate.

Mr. STELFOX (South Leicestershire) having added a few words, the debate was adjourned, on the motion of the Home Secretary (Mr. VICKERY) seconded by Mr. A. R. ROGERSON (Birkenhead)

HARPURHEY.

THE weekly meeting was held at the Conservative Club, on Wednesday night, the Speaker (the Rev. N. GLASS) presiding.

Mr. P. GLASS (Birmingham) gave notice, on behalf of the member for Stafford, that at the next meeting he would move an amendment to the first clause of the Distress Limitation Bill, 1882.

Mr. TATTERSALL (Burnley) gave notice that he would ask the Prime Minister at the next sitting of the House if he is aware that a member of his Cabinet was interested in a Government contract, and what steps he intended to take in the matter. (Loud laughter.)

Mr. GLASS (Birmingham) gave notice that at an early date he would ask leave to introduce a bill to disestablish the Church. (Cheers.)

The Foreign Secretary (Mr. H. WHITCOMBE) introduced a bill to limit distress. It was a subject, he said, which had only recently come into the arena of political discussion, and was put forward by an association

which styled itself the Farmers' Alliance. An astonishing thing, however, in regard to the Alliance was, that no agriculturist belonged to it. The fact was, that it found its chief support amongst the Radicals, and the chief names amongst its promoters were those of Chamberlain, Peter Rylands, and Jacob Bright. The Government of this House introduced a bill to deal fairly with this question, desiring to correct the evils which existed. The main evils were the fact that unlimited credit was allowed by landlords. They gave as much as six years' credit for rent, and when they saw bankruptcy staring their tenants in the face, then they came down and cleared everything away. Then when the landlord did get into the premises of a tenant, a great evil was that he could not only take the goods of the defaulting tenant, but also any other goods which he might at the time have in his possession, though they should belong to another party. The Government therefore proposed in their bill to limit the time of distraint to twelve months, and also deprived the landlord of touching anything upon a tenant's property except that which was really the property of the tenant.

Mr. P. GLASS (Birmingham) contended that the Government had acted inadvisedly in introducing the measure. The fact was that the subject has been thoroughly thrashed out in a bill introduced by the Liberal Government last year, which was thrown out by the Conservatives. (Hear, hear.) They had had a very able exposition from the Foreign Secretary, and he said there were two main evils. He wished to point out that the great objection to the existing law was from trade creditors, and the second was on behalf of the tenants. He went on to prove that these parties had much more at risk than the landlords. The law of distress guaranteeing the position of the landlord really retarded agriculture, for a landlord knowing that he was sure of all improvements made on property, asked and received exorbitant rents.

Mr. RICHARDS (Postmaster-General) objected to the use by the member for Birmingham of such expressions as "silly," and went on to argue in favour of a moderate power on the part of a landlord in the way of distraint. The bill of the Government last year was thrown out because it proposed to plunder the property of the landlords. The law of distress would not, he was sure, be absolutely done away with in England, for it maintained the right of tenants as well as those of landlords. It was not this law which operated against success in agriculture in this country so much as free trade. He was not against free trade—(oh!)—but he was against that one-sided free trade which had done so much in this country to destroy the prospects of agriculture, as well as of other trades. (Applause.)

The debate was adjourned on the motion of Mr. WOOD (Lincoln), and the proceedings terminated.

CHEETHAM.

THE weekly meeting was held at the Town Hall, Cheetham, on Thursday night. There was a large attendance. The chair was occupied by Mr. B. I. Belisha. The Clerk (Mr. T. W. Boyd) read the minutes of the previous meeting, which were confirmed. The House then went into Committee, and proceeded to discuss its rules. (Mr. Guest presiding.) A division took place respecting the title of the Society. Mr. MITCHEM (North Durham) moved that the name "Parliamentary Debating Society" be substituted for "House of Commons." He contended that they were making themselves ridiculous by arrogating to themselves the title of the House of Commons, which was quite singular, as many Societies, eminent and long established, were content to call themselves by the name he had moved. The Prime Minister (Mr. C. HALL) seconded the amendment. The Speaker, in supporting the resolution stated that they were doing honour to the great House of Commons by styling themselves by the same name. That people did not think they were making themselves ridiculous was plain by the fact that 350 gentlemen had paid their subscriptions as members of the Society. The question was put to the vote after several gentlemen had spoken on either side of the House, and 90 voted for the old title against 32 for the amendment, which was consequently lost.

In answer to a question from Mr. HEATON (South Notts) the Secretary for Foreign Affairs (Mr. PLASKETT) stated he did not believe a telegram which stated that the good feeling hitherto existing between the English and French Governments was likely to be abrogated by anything which was taking place in Egypt, and he read an extract from a speech delivered in the French Assembly in support of his statement.

In answer to the member for Aylesbury (Mr. THOMAS) the Prime Minister regretted the inability of the Government to introduce during the session a bill to deal with local option in the sale of intoxicating drinks. Mr. Thomas said that in consequence of the unsatisfactory answer he had received, he would at an early date move a resolution in favour of local option.

The Prime Minister gave notice of his intention at the next meeting of the House to lay upon the table a bill for the giving of votes to householders in the counties.

Mr. DOWDALL (Minister of Education) resumed the debate on the ministerial speech, stating that although he had listened attentively to the speeches from the other side, he failed to find that they had alluded to much else in the speech than the absence of Her Majesty's name. They had had from the Conservatives merely verbal criticism, and he hardly thought that that was a position worthy of the traditions of the great Conservative party. They had been accused of a breach of international law in their conduct in Egypt, but he would ask the gentlemen on the opposite side, if the Government were to stand quietly by, whilst 200 Europeans were being massacred, amongst whom were Englishmen, and a few Manchester men. (Cheers.) Having undertaken the work, they had carried it on to success, which, no doubt, made the mouths of the Conservatives water, and also made them envious and jealous of their success. (Hear, hear, and no, no.)

Mr. SYMES (Mid Kent) said that the Liberal party seemed to arrogate to itself a very great position in connection with the successful termination of the campaign in Egypt. But the fact was that the position was in no way attributable to them, but to the valour of the English Army. (Hear, hear.) It was a new thing to find gentlemen on the opposite side talking so blantly about military glory, as they had listened to in that House. Could this be the same party who, only a short time ago, were condemning Lord Beaconsfield and his cabinet of similar conduct? Where now was their clamour with which they attacked what they called Lord Beaconsfield's Imperial Jingoism? (Oh, and laughter.) Hon. gentlemen who shouted out, evidently did not like the truth. (Hear, hear.) It seemed surprising to him that the Prime Minister, who had wasted a considerable amount of breath in denouncing Lord Beaconsfield, should now adopt a Jingo policy himself—(cheers)—a policy of interference abroad in the affairs of foreign states—(hear, hear)—the object of which was the suppressing of a rising nationality. (Cheers.)

The House then adjourned.

MUTUAL IMPROVEMENT SOCIETIES.

ECCLES BAPTIST.

THE usual weekly meeting of this Society was held in the *British Workman*, Eccles, on Friday, the 10th inst., the President, Mr. E. WHITE, in the chair. The evening was devoted to the consideration of the question of "Trades Unions," introduced by Mr. Ward.

The essayist opened with a description of the relations existing between capital and labour; pointing out that it was by the united efforts of the capitalist and workman that so many great engineering works had been successfully accomplished; that commerce was carried on, and the treasure of the earth secured for the service of man. After remarking that one without the other was "like the steam engine without steam," he expressed the opinion that wealth could be better dispensed with than labour; for then mankind could turn to the primitive occupation of the race—the cultivation of the soil.

The Trades Unions, which had now attained such gigantic proportions, were looked upon with great suspicion at first. Even yet, opinion of them was, to a large extent, based on the knowledge of them gained through the newspapers recording strikes and lock-outs; and as the general public heard more of this aspect of the question, than the relief afforded to poor members, and their influence in reducing pauperism, there was naturally a rather prejudiced view taken of them. The Trades Union placed the workman on more equal terms with the employer than he would be single-handed, and until the "golden rule" was universally recognised and practiced, this combination would be necessary for their protection. The employer could fall back on his accumulated wealth, and hold out longer than the workman individually, and so the workman had to prove the truth of the adage—"Union is strength." Turning to the regulation of wages and the hours of labour, which appeared to be a leading feature of action in the Trades Unions, the essayist contended that the workman had common sense enough to see that if wages were forced up beyond a reasonable standard, such a policy must fail; that good wages would lead to the general welfare, by stimulating trade, and encouraging the men to strive after improving themselves mentally and morally; that they tended to make our working population contented with the institutions under which they lived, and conduced to that independence of character, which was so essential a qualification in the good citizen; and that those who agitated for increased wages, were well aware how far to go to avoid driving trade out of the country, by making the cost of production too great. As to strikes, men had the same right to withhold their labour, that merchants had their goods; and though there were unfortunate incidents in the relations of capital and labour, and the cause of the loss of vast wealth, it was perhaps better that the workman should submit to a slight temporary loss to achieve a consequent permanent gain, rather than sink deeper in poverty, misery and despair, by quietly acquiescing in the exactions of selfish masters. Mr. Gladstone's opinion was quoted that every man had the full right to take his labour to the best market, and obtain for it the best price.

Various means for settling the differences constantly arising between

employers and their workmen were then commented upon by the speaker; Arbitration—Thomas Hughes said, could not settle the question; Industrial Partnerships—respecting which some very interesting and encouraging illustrations were given; and Co operation—to which the essayist looked for the eventual settlement of this question. Mr. WARD closed his very instructive paper by insisting that it could not be too well understood that these two interests were so inseparably connected that neither could suffer alone, or prosper alone; but that in all things they had interests in common. The opinions of Goldwin Smith, Ernest Jones, and John Stuart Mill on this question of capital and labour, were also quoted.

Mr. H. COWLEY was not inclined to take so favourable a view of Trades Unions as had been given in the essay, and said that more harm had been done, and the great power of these combinations more unwisely used, than the essayist seemed willing to acknowledge. An increase of wages was not an unmixed good, often meaning an increase of receipts or the publican, and it was not the case that the demand for increased wages always stopped short of driving trade from the country. Mr. WHITE expressed somewhat similar views, and pointed out that increased wages meant an increased price on food, &c. Messrs. ROWLAND SKEMP and F. CLARKE also spoke, agreeing with the essayist in the main features of the question.

PATRICROFT.

THIS Society met on Monday evening, the 13th instant, to discuss the Tobacco question, Mr. W. H. COWLEY, vice-president, occupying the chair.

Mr. T. LEES moved a resolution declaring that "The use of tobacco in all its forms is injurious." After giving some statistics showing the amount of customs duty paid on tobacco, and the number of persons employed in its distribution, he proceeded to examine the question whether the habitual use of tobacco was injurious or not. Tobacco belonged to a class of plants which were all poisonous, but the poison in tobacco being of slow operation, and one to which men could accustom themselves, it did not at once reveal its presence in the system to an alarming extent. If tobacco leaves were applied to the stomach they would cause great prostration; and it was notorious that the fumes of it injured the eyes, and often caused colour-blindness. The practice of chewing tobacco was condemned as a very dirty and offensive habit, although not much practised in this country. Smokers ought to do that which they neither could nor would—consume their own smoke. The opinions of medical men were given that tobacco certainly tended to shorten life, and the speaker denied that it added to its comforts. Tobacco was not a food; but in diminishing the desire for food, which it certainly did, it led to the natural demands of the body being neglected, and an insufficient quantity of nutritious food being taken. This, of course, all tended to weaken the system, and bring it into an unnatural state. He granted that it soothed pain, but all narcotics would do that; and in quieting the mind and the nervous system after a period of hard work and harassing cares, tobacco only accomplished that result by partially stupefying the mind, and deadening the sensitive nerves. Even if tobacco could be indulged in moderately with impunity, men had no right to tamper with evil, and set a bad example to others. Smokers were selfish and disregarding of the comforts of others, for people were often compelled to inhale tobacco smoke against their will. Employers had testified to the greater capacity for hard work which the non-smokers among their employes possessed, for a man after smoking a pipe was more likely to be found lounging lazily about than doing anything requiring much exertion.

The resolution was then formally seconded.

Mr. PARTINGTON sketched in a very interesting manner the history of the introduction of tobacco into Europe, and pointed out that many of the greatest writers, statesmen, and soldiers had been addicted to its use, and in some cases had testified that it was only after smoking that they could get through their work. Many watchmakers among his own acquaintance could work better after smoking, and that was an employment which required a clear head, good eyesight, and a steady hand. He contended that smokers took tobacco medicinally, and he would only recommend its use on that ground. He concluded by moving that "The moderate use of tobacco is not injurious," which was formally seconded.

Mr. T. McCABE, who had seconded the resolution, brought forward the fact that tobacco had had opponents from the first, a motion having been made in Parliament not long after its introduction to expel it entirely from the kingdom. King James had spoken of it in almost unmeasured terms, and Wellington would not allow it to be used by his officers. Trainers were careful to keep it from any men they might have under their care, in preparation for any trial of physical strength. At one time the students in the Polytechnic at Paris were getting behind in their studies, and on its being discovered that smoking was practised to a very large extent, it was prohibited, and the good effects at once seen in more successful examinations. The Sikhs in India were instanced as a most powerful and active race of men, who never touched tobacco,

whilst the great tobacco-loving nations, like the Turks, the Persians, and the Spaniards were all suffering from its ill effects. The speaker challenged the lovers of tobacco to say why women should be deprived of the reputed good effects of tobacco, seeing that they had as great cares and troubles as men had, and weaker frames to bear them. The smoker was denied many privileges which others enjoyed, and his movements, while smoking, greatly restricted.

Mr. C. YATES, who had seconded the amendment, maintained that it was non-smokers who were deprived of privileges, for they could not enjoy the company of a good pipe of tobacco on a long, lonely walk, and were unacquainted with the pleasures it afforded. As for trainers not allowing tobacco, they often prohibited many other things, but kept up their men on raw beef. If tobacco was to be given up because it was abused, tea must go with it, for Dr. Richardson had most strongly condemned it. It had been said that tobacco was largely adulterated with pernicious substances, but he could not believe it; for the Act of Parliament was very particular about this matter, but he never knew any penalties recovered. The speaker also defended snuff-taking.

Mr. JAMES ASHTON pointed out that the mover of the amendment said tobacco was not injurious in moderation, and yet only recommended its use medicinally. So far as it acted medicinally, other means could be used to produce the same effects. He said the practice of chewing was very prevalent in this country, and spoke strongly of its objectionable character. The use of tobacco stunted a person's growth, and many Spaniards with whom he had come in contact answered the description that had been given of them.

Mr. JOHN BRAMAH rather liked to see old people smoking, but young people should not indulge in it; he would recommend that they begin when they were eighty years of age.

Mr. J. C. ASHTON said that smokers did not allow the nicotine to get into their system, and it could not be proved that tobacco hindered a person's growth, for there were many undersized men who did not smoke. In summer they used tobacco as a disinfectant, and in winter to keep the cold from their lungs.

Mr. FRANK CAWLEY said that smokers themselves were agreed that the habit was a bad one for young people. Smoking made people "abominably selfish," and it was practised chiefly among the lower classes. A saying by Horace Greely was quoted, to the effect that a smoker was not necessarily a blackguard, but if anyone would show him a blackguard who was not a lover of tobacco, he would produce two white blackbirds. A friend of his once told him not to commence smoking till he was married, and then he would need it!

After Mr. T. BLEARS had made a few remarks, Mr. A. CHAPPELL said that to keep the young from smoking it would be necessary that the elders set the example.

Mr. J. R. CHADWICK, speaking on the smoking nations of Europe, said that the German Government had prohibited smoking among the young, because, by injuring the eyesight, it was rendering them unfit for military services. The plea of taking tobacco medicinally was all nonsense.

Mr. H. CAWLEY reverted to the fact that women, who needed it the most, if it were a good thing, managed without tobacco; and ridiculed the idea of so many people being ill and requiring this "medicine" constantly, morning, noon, and night. He said that the greatest men had lived in the world, and the greatest part of history made, before tobacco was discovered. Dr. Richardson had said that if a community of people were to keep themselves apart from others, and both sexes indulged in tobacco, a race of people would spring up of a very degenerate character.

After Mr. T. MORRIS had spoken, Messrs. LEES and PARTINGTON replied, and the vote of the meeting taken, with the result of 22 declaring for the resolution, and 14 for the amendment.

CALENDAR OF PARLIAMENTARY DEBATING SOCIETIES AND MUTUAL IMPROVEMENT SOCIETIES.

Monday November 20th.—7-45. Patricroft Congregational M.I.S. "Selections from Shakespeare," by the members.

8-0. Literary Society, Higher Broughton. "Bees, and Bee Culture," by Mr. Stevenson.

Manchester Athenaeum Lecture and Debating Society. "Witchcraft Persecutions: the causes of its rise, its characteristics, and its decay," by Mr. P. Cooper.

Longlight P.D.S.

Tuesday, November 21st.—8-0. Chorlton Road Association. "John Greenleaf Whittier," by A. M. Johnson, Esq., M.A.

8-0. Zion Chapel M.I.S. "Workshops and Workmen," by Mr. J. Turner.

St. Margaret's M.I.S. "Dreams, Somnambulism, and Allied Phenomena," by Dr. Leech.

Wednesday, November 22nd.—Harpurhey P.D.S.

Thursday, November 23rd.—Patricroft Congregational M.I.S. "Short Anonymous Paper," by the members.

Upper Brook Street Free Church Sunday Schools M.I.S. Lecture: "Our Eastern Policy," by Mr. J. J. Pettitt.

Friday, November 24th.—Astley Lane M.I.S. "Critical Readings."

8-0. Cross Street M.I.S. "The Beauties of Crystals in Polarised Light," by Mr. W. Leach.

8-0. Eccles Baptist M.I.S. "Ambition."

Church of England Temperance Society

ANNUAL MEETING

AT THE

FREE TRADE HALL, MANCHESTER,
NOVEMBER 20th, 1882.

PROGRAMME.

DOORS OPEN AT SIX O'CLOCK.

6-30. **ORGAN RECITAL,**

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Adoremus	<i>Ravinel.</i>	Allegretto in B minor	<i>Guilmant.</i>

7-0 **CHAIR TAKEN by the LORD BISHOP.**

HYMN—"All hail the Power."

PRAYER. By Rev. J. DAVENPORT KELLY, M.A.

7-10 **SUMMARY of REPORT.** Mr. George Ward, Secretary.

7-15 **CHAIRMAN'S ADDRESS.**

7-40 HYMN—"See, our English Church arises."

7-45. **SPEECH.—Rev. CANON HOPKINS, B.D.** Subject:— "Dangers arising out of the Traffic in Intoxicating Drinks, in Bars and elsewhere."

8-15. ANTHEM—"O praise the Lord, all ye Angels of His."

8-20 **SPEECH.—Mr. E. PAYSON WESTON.** Subject:— "Endurance without Alcohol."

8-50 SONG—"Fight the Drink."

COLLECTION.

HYMN—"The Son of God goes forth to War."

9-0 **SPEECH—The Right Rev. LORD BISHOP of CARLISLE.**

9-30. **GOD SAVE THE QUEEN.**

Reserved Seat Tickets, 1s., may be had at the Office, 20, Cannon Street. Body of Hall and Galleries, **FREE.**

the PULPIT RECORD AND MUTUAL IMPROVEMENT SOCIETY, PARLIAMENTARY DEBATING SOCIETY, } CHRONICLE

No. 4.—Vol. I.

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[PRICE ONE PENNY.]

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NOTES.

The Archbishop of Canterbury's strength has not been maintained the last few days, and there is again much cause for anxiety.

The Provostship of Oriel College which, since 1874, has been deputed to the Vice-Provost, has at length become vacant by the death of Dr. Hawkins at the age of ninety-three. A canonry at Rochester, which will in future be attached to an Oriel Professorship of Exegesis, or, it may be, held with the Ireland Professorship of Exegesis, lately held by Canon Liddon, also becomes vacant. It was as long ago as 1828 that the appointment to the Provostship took place, Keble being the other candidate, and Newman, strange to say, supporting Hawkins rather than Keble.

A princely gift has been made to the Bishop of Liverpool for the benefit of his diocese. Mr. Charles Groves, of Liverpool, has intimated to the Bishop that he is prepared to place the sum of £10,000 at his disposal for building new churches. We understand that the only conditions Mr. Groves annexes to his gift are that any church or churches built shall be placed under the patronage of the Simeon Trustees, or of the Church Patronage Trust, and that the *present* Bishop shall have the first appointment. Mr. Groves has stated his intention to adhere rigidly to these conditions.

Bishop Fraser, speaking on Monday, at Manchester, said it was a long time since he had seen a drunken man or woman in the streets of that city, and he believed a very sensible and vigorous assault was being made upon the great sin of intemperance.

The deaths are announced of—The Earl of Harrowby, aged eighty-five, who sixty-three years ago became a member of Parliament; by a melancholy coincidence, the Hon. Frederick Dudley Rider, the same day as his brother the Earl of Harrowby.

The Sultan has been pleased to confer on Salim Faris, the son of the famous Arabic scholar Ahmad Faris, and editor-in-chief of the *El-Jawab*, the rank corresponding with that of General of Brigade, in consideration of his valuable literary and other services, more especially to the Arabic speaking peoples of the Empire.

Letters from Russia report that an unusually severe frost has suddenly made itself felt in every part of the country, stopping summarily all navigation, and making for the time all intercommunication difficult and precarious. At Nishni-Novgorod nearly a hundred steamers and a thousand barges and other vessels, all laden with grain, are locked in the ice; and no one expects a release till spring.

The Council of the British Association have nominated Mr. A. G. Vernon Harcourt, M.A., F.R.S., to the office of General Secretary of the Association, in the room of the late Professor F. M. Balfour.

Mr. Gladstone has made a gift of £50 out of the Royal Bounty Fund to the widow of the late William Forsyth, editor of the *Aberdeen Journal*, in recognition of the literary gifts of her husband. The Queen has, through Lady Erroll, accepted a copy of the works of Mr. Forsyth.

Mr. Barnard, of Nashville, Tennessee, and Professor Wilson, of the Cincinnati Observatory, both noticed that the nucleus of the comet had separated into three fragments on the morning of the 5th of October. While this separation was not observed at other observatories, probably owing to cloudy weather, we learn by the last steamer from Central America, that on the same morning the comet, as visible to the naked eye, at Escuintla, Guatemala, was divided into five distinct bodies, thus leading many to suppose that a whole family of celestial visitants had suddenly appeared. Subsequent observations in different parts of the world have led to the belief that the fragments re-united.—*New York Herald*.

Speaking at a Church Pastoral Aid Society meeting at Wimborne last Thursday, the Earl of Shaftesbury said allusions had been made to the "Salvation Army," commanded by General and Mrs. Booth. He never admitted the title of the "Salvation Army," for to use that word, he had no hesitation in saying, was downright blasphemy. He placed no reliance on such a movement. He wanted to have full and complete evidence of proof before he believed in the so-called conversion of the members. The Salvation Army had now attained such a high position in the world, being praised by Convocation, by Archbishops, by Bishops, by laymen, and by the clergy at large, that it would be very unbecoming on his part to say more than that he much distrusted such a mode of proceeding. He could not think that any of the things said or done by the army were at all in harmony with the earliest ages of the Church, or such as would have received the approbation of any of the apostles, and certainly not of the Lord Jesus Christ Himself.

SERMON.

The Rev. the Earl of MULGRAVE, Vicar of Worsley, at St. Margaret's Church, Whalley Range, Sunday Evening, 19th November, 1882..

"If he hear thee thou hast gained thy brother."—*Matt. xviii., 15.*

AFTER a brief introduction, the noble Earl said that it was his duty to speak to that congregation upon a particular subject—the task undertaken by the Mother Church in freeing the nation from the chains of intemperance. Amongst his hearers there might be some who were indifferent to the whole question. Yet, surely none who could lay claim to the title of Churchman could remain indifferent when, from the Queen, from the bishop, and from priest arose an earnest call that something *must* be done, if for no other reason, for love of our country, and for pity for the homeless and degraded of this nation. The drinking habits of the country produced her drunkenness, and to this source might be traced eighty per cent. of the crime, seventy-five per cent. of the pauperism, and one-half of the lunacy of the nation. Science had shown that drinking was not necessary. People were in the habit of forming an opinion adverse to temperance without the smallest amount of reading or inquiry into the subject. A great deal of investigation was necessary before the matter could be rightly understood. Christ's use of wine is put forward as an argument in favour of our use of spirits; but those who used this argument could not have studied the subject, or they would have known that the arts of distillation were in that age but imperfectly cultivated, and that it was not until more recent times that wine assumed its present intoxicating property; and again, it did not follow that we might do all that Christ did, for the fact that He defended His disciples for plucking corn on the Sabbath to allay their hunger did not excuse the theft of necessities now-a-days, even though times were bad.

The Church of England Temperance Society has a very broad platform indeed. She admits all those who are under the care of the Church. She asks the co-operation of those who think that stimulants are good for them, but she wishes them to ask themselves how much is good, and how often it should be taken, and she asks them to call upon others at least to fix this limit. The temperance question was not one of feeling or sentiment; it was a practical one. Many men had, merely for the sake of others, taken a total abstinence pledge. He knew that such a pledge was *in itself* nothing, but he denied that it was calculated to lower the standard of Christian morality. Nearly all the great nations of antiquity had perished from the results of the pleasures which they indulged in, from the luxuries to which they gave themselves up. It was the lust that followed in the train of intemperance which did the mischief. There was now current a disbelief in God, not based upon intellect, but based upon impurity. If England were to give up one day in the week to the subjection of vice and appetite, much good would come of it. How few in that congregation abstained from eating flesh on Fridays, although this was distinctly ordered in the Prayer-

book. It was because so few observed this rule that an increase in the spirit of luxury was observable. There was no virtue in what was called "the pledge." It was a pledge which could make a man sober, but could not make him have faith in God. There are some who think that to have personally given up drink is sufficient, but why should they not make others sober, and make others pure. He asked those who could not work to subscribe freely to the Society, remembering that all money given in Lancashire was spent in Lancashire for the work of the branch in that county. Why should it be necessary even to solicit this aid more than it would be necessary to ask for help to put out a fire that was raging? At that moment there were men and women dying a drunkard's death; children were dying of want in homes unlit by heaven's light, and all was the consequence of the father's and mother's lust. He asked them to pray a prayer for such, and for themselves, lest any should follow in the path. Who was there in that assembly who had lived thirty years in the world and had saved no human heart? Thirty years, and no work done for Christ! We should live lives which will leave traces behind—not traces on the pages of history, but marks made upon some heart. If only one lost one listens, we are well repaid; if only one soul is converted by the message of truth it is an ample reward, for we shall hear it said of us: "Well done thou good and faithful servant."

LECTURE.

TEMPERANCE.

By the Rev. Wm. McCaw, Moderator of the English Presbyterian Church, delivered at Trinity Presbyterian Church, New Bridge Street, Manchester, Sunday Evening, 19th Nov. 1882.

The rev. gentleman based his remarks upon the closing words of *I Cor., vi., 9.*—"Drunkards shall not inherit the kingdom of God."

TWO things, my dear friends, are very obvious here, one is that the drunkard is found in very bad company. You judge of a man by the company in which you find him. See how it is here. If you look at the words of my text you will find that the drunkard is mentioned in the midst of fornicators, idolaters, adulterers, thieves, the covetous, extortioners, and so forth. In one sense he is the worst of the whole set, as drunkenness prepares and qualifies a man for the commission of any vice or any crime. It robs him for the time being of his reason, and when a man's reason is dethroned he is virtually a maniac. You cannot tell what he will do. You cannot tell what he will *not* do. He is then fitted for assuming any or all of the characteristics of the disreputable crew amongst which he here finds himself in company.

Another thing is obvious, and it is very terrible, for the Scripture saith "He shall not inherit the kingdom of God." Now you know there are only two paths along which a man can journey. The one is the broad, and the other is the narrow way, and there are only two ends to which a man can come, the one is the Kingdom of God, and the other is the Kingdom of Satan. If a drunkard shall not inherit the

Kingdom of God, why, then, there is no help, no hope for him, unless he repent of his sin and turn unto the Lord. No help and no hope, and unless he thus repent he must inherit the kingdom of Satan, and go down into the darkness and the doom of despair. These are the two things very obvious in the words I read. I ask are not these two things enough to make any and every drunkard tremble, and to make him cry for grace and strength from the Lord, that so he may break the bonds asunder, and obtain emancipation from his terrible thrall? Are not these two things enough to make every man tremble, lest he become a victim of this dreadful, desolating vice? Are not these two things enough to rouse every Christian philanthropist to do his best in order to raise the poor drunkard out of the despair and darkness into which he *has* sunk, and to sweep away the desolating vice from the land in which we live? Now I am free to say that there never was a time in our history when the war was being waged against intemperance so vigorously, determinedly, and successfully as it is being waged at the present hour.

The public opinion of the country is thoroughly awake. Men have come to realise that after all drunkenness is the besetting sin of our United Kingdom, that it is a fruitful source of a vast amount of the poverty, wretchedness and crime that so abound in our midst, and which are a disgrace to the Christian civilization of our own land and the nineteenth century in which we live,—that it is one of the great feeders of our Infirmarys, Hospitals, Lunatic Asylums, Prisons, and all the other receptacles for the outcast and degraded in our great cities,—that it is robbing thousands of the very poor of even their blankets and bed coverings,—that it is snatching the morsels of food from the mouths of thousands of the hungry, making miserable the life, and destroying the health of thousands of men, women, and children, who otherwise might have been living a life of peace, contentment and virtue,—that squandering as it does every year more than £100,000,000 sterling of the income of the United Kingdom, it is one of the greatest obstacles in the way of the commercial, manufacturing, and agricultural prosperity of the country, and therefore that so long as intemperance is not overcome and subdued, it will remain as a deep stain upon the escutcheon of our beloved land. Therefore the friends of temperance in every Church and every Christian community have determined to leave no legitimate effort untried, in order that the demon of drunkenness may be vanquished, if not utterly destroyed.

It is a gladsome thing to be able to say that all along the line there are victories to be reported. First of all in dealing with the Government and the Parliament of the country not a little has been already achieved. In regard for example to the closing of Public Houses during the 24 hours of the Lord's day, it is a very gratifying thing to be able to say that Scotland, Ireland and Wales have obtained, each of them, its own Sunday Closing Act. Scotland, indeed, has enjoyed the benefits of that Act for more than a quarter of a century, and during the whole of that period, the law has proved itself to be an unalloyed boon to the whole of that land.

Ireland has only had its Sunday Closing Act for a period of three years, and even during that period, five of the principal cities or towns of that country have been excluded from the operation of the Act,—that is to say the very places

in which the Act was most required, the very places that would have been most benefited by the operation of the Act, have strangely been excluded from its beneficent sway. In spite of this exclusion, according to the testimony of all unprejudiced witnesses, the Act has been a source of incalculable good in reforming the habits of the people, and bringing about a sober Sabbath.

The Principality of Wales has only just received its Act, but it has welcomed it with the utmost cordiality, because the people of the Principality were virtually unanimous in demanding that the Sunday Closing Bill should become law, and there can be no question that in Wales, as in Scotland and Ireland, it will prove to be a boon and a blessing.

What in regard to England? Are we to be shut out from the benefits of an Act of Legislation that has been accorded to each of the other parts of the United Kingdom? It cannot be said, indeed, that the people of England are unanimous in favour of such a measure, but it can be said that wherever the mind of the people, especially the mind of the working class, has been tested,—and it has been tested in many large cities and towns of the country,—tested by means of house to house visitation and census,—wherever it has been tested, it has been found that the great majority of people, an overwhelming majority, is in favour of obtaining the Sunday Closing Act which Scotland, Ireland, and Wales have enjoyed and profited by in the past.

Why, the people feel that the Publican, as a matter of common fairness, should be subjected to the same law to which other traders and shopkeepers are subject. If the Grocer, and the Baker and the Butcher are obliged by the law of the land to keep their shops closed during the twenty-four hours of the Sunday, why not the Publican.

Indeed if there be an exception to any one trade, it is certain it should not be in regard to that one trade that is the fruitful source of a large amount of poverty and wretchedness in the country.

The public of England feel this. They feel moreover that a quiet, peaceful, sober Sabbath, would be a means of blessing to the working classes throughout our land. Therefore it is that an overwhelming majority of the population of the country are entirely in favour of the Sunday Closing Act, and it cannot be much longer withheld. I must confess, therefore, that having this conviction, I regret that individual counties, such as Cornwall and Durham, have moved in the direction of a Sunday Closing Act for themselves, apart from the rest of the country. I am very much afraid that such piece-meal legislation as this would very seriously interfere with general legislation with regard to the question. I should very much prefer to see England remaining unique and undivided in regard to this question, and with one heart and one hand knocking at the door of our legislature, knocking so loudly and vehemently, that no Government, and no Parliament could withhold the giving of an Act, to have the length and breadth of the land free from this desecration, of this Sunday Liquor Traffic.

Then with regard to the other question of "Local Option," I am perfectly satisfied that the adoption of the principle of Local Option is only a question of time. On the other hand I have no idea that such a thing as the total and immediate suppression of the Liquor Traffic is a possible thing in such

a country as this. I think that idea is Utopian, but the general principle that the ratepayers of a district, that is, as large a majority as you like, shall have the right of determining whether they shall have a public-house in a district. Aye or no. Or if it be decided that they shall have them, then that they shall have the power of deciding how many. I am satisfied that this is a reasonable and fair principle. As it has obtained majorities in the House of Commons, when it has been discussed there, I feel sure that it will soon be embodied in some form in legislation of the United Kingdom. Let us do what we can to urge it on.

Then, again, the Christian Churches of the country have been thoroughly awakened in this matter. As in duty bound, the Church of England has taken the lead in the movement. In every Diocese of the Church of England you find a Temperance Society inaugurated. These Societies are founded on a dual basis. It embraces all those who are the sincere friends of Temperance Principles, and who are determined to promote and practice the principles of Temperance, even though they may not be total abstainers. Other members of the Church of England Temperance Society sign the pledge and perhaps enrol themselves in the Blue Ribbon Army. Some do not feel it to be their duty to go so far as this, but still they are sincere and ardent friends of Temperance. They practice the strictest sobriety in their persons, and they encourage all with whom they come into contact, to practice similar sobriety. Thus the Church of England embraces both these classes in its organisation, both are enrolled as members, and both as Office bearers. Now the Church of England has been followed in this respect by almost all the other Churches of the country—the Wesleyans, the Congregationalists, the Baptists, and the Presbyterians. Each one of these Churches has felt in duty bound to do what it can to stem the tide of Intemperance, that has been flooding the whole land, and so each has been inaugurating its Society, embracing, as in the Church of England, abstainers and non-abstainers, who agree to do their best to attain this great common end—the promotion of sobriety throughout the land. The only exception is with regard to our Bands of Hope, in which children and young people are very properly trained, and very wisely enrolled simply as Total Abstainers. Now these Bands of Hope have done a great work throughout the country. There are a million-and-a-half of young people enrolled on the different Bands of Hope throughout Great Britain.

I am very happy to state that the Band of Hope in connection with our own Church is most flourishing in its character. Once a fortnight the schoolroom is filled with young people. Between one and two hundred names are enrolled on the list of the members. They enjoy the recreation of music, and are engaged in profitable and pleasant pursuits, and spend an evening to their great advantage. I look upon the Bands of Hope movement, at home and abroad, as of great promise for the future, for these young people are joined together as a strong and united phalanx, to fight against the foe of Intemperance, and, by God's blessing to gain, in the long run, a victory over this foe. You know that a few years ago, our Synod appointed a committee to look after the Temperance Societies. An appeal from them

appears in the last number but one of the *Outlook*. Here is a portion of it:—

The best results may now be obtained by meeting the friends, both abstainers and non-abstainers. The Parent Society (that is the Parent Society of our own Presbyterian Church of England) says all those who are willing to unite in their efforts against Intemperance, whether or not they are pledged to total abstinence, should join in their efforts. On the point of total abstinence, we may, or we may not, be agreed, but on the following points very little difference existed, viz.:—(1) that the drinking customs might be better; (2) that the drunkard can have very little hope of reformation, except by the practice of abstinence; (3) and that young people are better without it, than with it. If so, then it is evident that there is abundance of work, which abstainers and non-abstainers can do together. They can equally discourage drinking customs, and can equally encourage the children. They can equally advocate local option, Sunday closing and licensing reform.

That is the testimony of our Synod. I regard that as wise and good counsel. Let there be no controversy. Let there be no contention between the abstainers and non-abstainers, providing that both are equally good friends of the principle and practice of temperance, and both determined to do what they can in the advancement of the good cause. As here indicated there are most important matters, in which both are perfectly agreed. Both are perfectly agreed that in the case of the drunkard there is no remedy whatever, except total abstinence. If he is to be reclaimed, it must be "touch not, taste not, handle not." For a second thing both are perfectly agreed that in the case of the man who has acquired, or who is acquiring, a love for strong drink, the only remedy is total abstinence, again, "touch not, taste not, handle not." For the third thing both are perfectly agreed, that in the case not merely of children, but of young people generally. Young men and young women there is no necessity whatever for any stimulants. For them it is best to avoid all stimulants, and therefore for them the right principle is total abstinence. For a fourth thing both are perfectly agreed in regard to this that the licensing laws of the country require to be thoroughly re-modelled and re-formed, because they are calculated to lead to dissipation and revelry. If both are perfectly agreed in regard to all these important matters, then I plead for the exercise of a Christian charity, when they come to differ in regard to one point—total abstinence. The one says: "I believe that the safest thing for myself, and the best thing for my setting an example before my neighbour, is that I should totally abstain." The other says: "I regard the question of total abstinence, as a question not of christian principle, but of christian expediency, I distinguish between the use of an article, and the abuse of an article. I believe that I can set as good, and as scriptural example by my strict sobriety, as I can by total abstinence, and if I take a little wine for my stomach's sake, or for my other infirmities, I have the highest authority for my so doing, and I am quite entitled so to do."

Now I would say to these two brethren just what St. Paul said to the Church at Rome, that had a difference with regard to days and meats:—

Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth, for God hath received him. Let every man be fully persuaded in his own mind. to his own master he standeth or falleth.

But let the abstainer and the non-abstainer, hand-in-hand and heart to heart, go forth unitedly, endeavouring to stem the

torrent of Intemperance in the land, and to promote the interests of sobriety in the country in which we dwell.

After all, it is the Gospel of the Cross of Christ which is the only effectual remedy for all the sins, and sorrows, and sufferings, and vice, and crimes of our guilty world. It is Jesus that is the Great Physician. It is the leaves of this tree of knowledge which is for the health of the nations. Let but a poor drunkard be touched with the blood of the Lord Jesus, and henceforth he will not be drunken with wine, but he will be filled with the Spirit. And let those who would labour in the cause of the Great Master, whether in the extension of Gospel Temperance, or in the extension of the interests of our Holy Religion to the salvation of the souls of the people, be bound up with the Lord Jesus. Have the same mind that the Great Master had, and then you will have the spirit of pity and tenderness for the poor drunkard, and will take courage from what the apostle says :

And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Thus, no matter how degraded, and how despised, and how disreputable a man may be, there is help for him, and there is hope for him in the glorious gospel of the Great Master, and we should sympathise with him, and endeavour to raise him out of the Slough of Despond, and raise him to the friendship of the Lord Jesus Christ.

PARLIAMENTARY ORATORS.

III.—EDMUND BURKE.

IN the 1750, a young Irishman crossed over from Dublin to England, and took up his residence in London. The Debates in Parliament, which the resounding oratory of Pitt had invested with a new interest, at once attracted his attention, and he wrote home to a friend,—“The House of Commons not unfrequently exhibits explosions of eloquence that rise superior to those of Greece and Rome, even in their proudest days.” This short passage from one of Burke's letters serves to show the direction to which the writer's eyes were turning. Burke had come up to the metropolis to prepare for the English bar; he was but twenty years of age, friendless, unknown, and comparatively poor, yet it is not impossible that he may even then have possessed the delirious hope of one day shining upon the great theatre where Walpole's fiery opponent was displaying prodigies of talent. He no doubt felt conscious to some extent of his marvellous gifts of mind. Young as he was he had already begun that great masterpiece of composition, the *Essay on the Sublime and Beautiful*, and he had also tried his oratorical powers, for it seems that he was a member of a Debating Society in Dublin called the “Robin Hood,” the president of which was a wealthy baker, whose judicial eloquence had obtained for him from Goldsmith's friend Derrick the witty appellation of “The Master of the Rolls.”

As was natural in a man of his qualities, Burke soon drifted into Literature. By the time he was twenty-six he had finished the *Essay on the Sublime and Beautiful*.

The reputation gained by this noble work at once placed him in the front rank among writers of his time, and brought him into acquaintanceship with Dr. Johnson, whose junior he was by twenty-years. A mutual admiration sprang up between the two, and lasted while Johnson lived. Burke's conversational powers were only inferior to those of Johnson himself. While his utterances were not usually so terse and epigrammatic as Johnson's, his knowledge was quite as extensive, and his imagination far greater. And on occasion he could deliver himself of remarks in conversation which were equal in force and felicity of expression to anything that Johnson ever said, as for instance his inimitable observation when some one in his company described Croft's life of Dr. Young as a good imitation of Johnson's style. “No, no,” Burke immediately replied, “it is not a good imitation of Johnson; it has all his pomp without his force; it has all the nodosities of the oak without its strength; it has all the contortions of the Sybil without the inspiration.” Johnson freely acknowledged Burke's talent. “Burke,” he said on one occasion, “is an extraordinary man; his stream of mind is perpetual. His talk is the ebullition of his mind; he does not talk from a desire of distinction, but because his mind is full.” When Johnson was ill, someone mentioned Burke's name. “That fellow” said Johnson, “calls forth all my powers. Were I to see Burke now it would kill me.” “Burke,” he said at another time, “is the only man whose common conversation corresponds with the general fame which he has in the world. Take up whatever topic you please, he is ready to meet you.”

Burke began early to write on political topics, and an ardent desire seized him to enter the House of Commons. But it was not until 1765, when he was near the close of his 37th year, that his wish was realized, by his becoming member for the pocket borough of Windover, under the patronage of the Marquis of Rockingham, whose private Secretary he had been appointed shortly before. He thus did not enjoy the advantage of entering the House of Commons in his youth. His success in the House is the more remarkable on that account, but it would undoubtedly have been greater if had entered earlier. As it is, he is almost the only man besides Disraeli, who ever gained a great reputation in the House of Commons, without becoming a member of it before he was thirty.

Burke's maiden speech was delivered in his first session (1766) on the American question. His literary reputation had preceded him, and he was heard with curiosity. Notwithstanding that his voice was harsh, his gestures violent and uncouth, and that he spoke with a pronounced Irish accent, his hearers did not fail to perceive that a great speaker was before them. The vigour and beauty of the language in which the new member expressed himself, his mastery of detail, the force of his arguments, and the profound and original thoughts which he poured forth, stamped him as an orator and statesman, and before he sat down he had won his right to be considered one of the foremost spirits in the House. He had the honour to be followed by Pitt, who said that “the young member had proved a very able advocate; he had himself intended to enter at length into the details, but he had been anticipated with so much ingenuity and eloquence, that there was little left for him to say; he congratulated him on his success, and his friends on the value of the acquisition they had made.” Testimony to the effect produced by Burke on this occasion is given by Johnson in a letter he wrote March 9th, 1766, in which he says—“We have the loss of Burke's company since he has been engaged in public business, in which he has gained more reputation than perhaps any man at his first appearance ever gained

before. He made two speeches in the House for repealing the Stamp Act, which were publicly commended by Mr. Pitt, and have filled the town with wonder." "Burke," he wrote in another passage, "is a great man by nature, and is expected soon to attain civil greatness."

The advantage he had won by his maiden speech was well maintained afterwards. Lord Charlemont, writing to Mr. Flood, April 9th, 1767, spoke of his "unparalleled success," and said that his character rose daily, that Barré was totally eclipsed by him, and that his praise was universal. A bill, he said, had been brought into the Commons to exclude the importation of Irish wool from certain ports in England, when Burke supported the cause of Ireland in a most masterly manner, and the bill was rejected.

The progress he had made in political life in 1774 is shown by the fact that he was invited in that year to become a candidate for the representation of the City of Bristol, and was returned by a large majority. Whatever parliamentary success he achieved, was, too, without the aid of any social or other exterior advantages. "I was not," he said, "swaddled, rocked, and dandled into a legislator. *Nitq̃ in adversum* is the motto for a man like me." His social disabilities, however, though they did not prevent him from winning distinction, yet hindered him from reaping the highest honours of Parliamentary life, for when on the downfall of Lord North's administration in 1782, the Rockingham party went into office, Burke was not offered a seat in the Cabinet, notwithstanding that he had rendered such distinguished services to his party. This was mainly owing to the jealousy and distrust of the Aristocratic Whigs, who regarded ministerial appointments as the peculiar privileges of the nobility. Fox, who had been content to act as Burke's lieutenant while in Opposition, now became leader of the House, and Burke received the Post of Paymaster-General of the Forces.

Notwithstanding all his talent, Burke was not always an acceptable speaker in the House of Commons. This is to be ascribed to his faults of delivery, to his habit of making long speeches, and to the fact that his noble and profound utterances were often beyond the reach of the narrow intelligences of the majority of his hearers. Some of his speeches, which are now the admiration of all who read them, were delivered to almost empty benches. His great speech on conciliation with America, considered by some to have been the greatest he ever made, was an instance of this. Erskine, who heard it, said that it drove everybody away, including people who, when they came to read it, read it over again, and could hardly think of anything else. "In vain" wrote Moore "did Burke's genius put forth its superb plumage, glittering all over with the hundred eyes of fancy—the gait of the bird was heavy and awkward, and its voice seemed rather to scare than attract."

But there were times when Burke's genius overcame all its obstacles, and enthralled all who came within its reach. The Duke de Levis, describing a speech of his which he heard on the French Revolution, says that the orator beginning in a low voice, became animated by degrees, and finally entranced the House, alternately thrilling his hearers by his eloquence, subduing them by his pathos, and rousing their mirth by his powers of ridicule and sarcasm. On the 19th of April, 1774, he delivered a speech in favour of the repeal of the tea duty for America, which made so great an impression that in the gallery there were murmurs of applause, which were with difficulty restrained from bursting into cheers. And on the occasion of his introducing a motion on the 6th of February, 1778, for papers relative to the military employment of Indians in the war in America, his speech of three hours and a-half created a sensation. Colonel Barré, under the first excitement produced by it, rose impulsively, and offered to nail it up, if published, on every church door

in the kingdom, by the side of the proclamation for a general fast. Another member congratulated Lords North and Germaine on the fact that there were no strangers present, since if there had been any, their enthusiasm and indignation must have excited the people to tear the ministers to pieces on their way from the House.

Whatever may have been the effect of Burke's speeches, the student of oratory finds in them the highest examples of eloquence. Nowhere else is there to be seen such wealth of imagery, such splendour of description, such profound philosophy. In this short sketch it is impossible to give anything but mere fragments of quotation, but room may be found for one or two passages, including the inimitable piece of description in which Burke satirised the Cabinet formed by the Earl of Chatham on the retirement of the Rockingham administration in 1766. The Cabinet contained politicians of many different shades of opinion, and this is how Burke described it: "He made an administration so chequered and speckled; he put together a piece of joinery so crossly indented and whimsically dovetailed; a Cabinet so variously inlaid; such a piece of diversified mosaic; such a tessellated pavement without cement; here a bit of black stone, and there a bit of white; patriots and courtiers, king's friends and republicans; Whigs and Tories; treacherous friends and open enemies; that it was indeed a very curious show, but utterly unsafe to touch, and unsure to stand on."

One of his finest passages was his allusions to Junius in the Debate on the Address on the 27th November, 1770:—"How comes this, Junius," he asked, "to have broke through the cobwebs of the law, and to range uncontrolled, unpunished through the land? The myrmidons of the Court have been long, and are still, pursuing him in vain. They will not spend their time upon me, or upon you, when the mighty boar of the forest that has broke through all their toils is before them. But what will all their efforts avail? No sooner has he wounded one, than he strikes down another dead at his feet. For my own part, when I saw his attack upon the King, I own my blood ran cold. I thought he had ventured too far, and that there was an end of his triumphs; not that he had not asserted many bold truths. Yes, Sir, there are in that composition many bold truths by which a wise Prince might profit. It was the rancour and venom with which I was struck. But while I expected from this daring flight his final ruin and fall, behold him rising still higher and coming down souse upon both Houses of Parliament. Yes, he made you his quarry, and you still bleed from the effects of his talons. You crouched, and still crouch beneath his rage."

The following passage from a speech on the war with America, delivered November 27, 1781, is also a striking one:—"We had a right to tax America, says the noble Lord, and as we had a right, we must do it. We must risk everything, forfeit everything, think of no consequences, take no consideration into view but our right; consult no ability, nor measure our right with our power, but must have our right. Oh! miserable and infatuated ministers! miserable and undone country! not to know that right signifies nothing without might, that the claim without the power of enforcing it is nugatory and idle in the copyhold of rival states, or of immense bodies of people. Oh! says a silly man full of his prerogative of dominion over a few beasts of the field, there is excellent wool on the back of a wolf, and therefore he must be sheared. What! shear a wolf! Yes. But will he comply? Have you considered the trouble? How will you get this wool? Oh! I have considered nothing, and I will consider nothing but my right; a wolf is an animal that has wool; all animals that have wool are to be shorn, and therefore I will shear the wolf. This is just the kind of reasoning urged by the Minister, and this the counsel he has given."

The Pulpit Record.

MANCHESTER, NOVEMBER 25TH, 1882.

THE INTELLECTUAL POWER OF WOMAN.

THE question has long been agitated, and is far from being decided,—whether the natural intellect of woman, in its natural compass and power, be equal or inferior to that of man? Whether subjected to the same culture, and placed in the same circumstances, there would be any specific differences in the characters of each?

Some have contended that the intellectual powers of woman are in every respect equal to that of man,—that it only requires circumstances and education to call them into action,—and that the customs of society, which assign to her an inferior place, and deprive her of the same means of mental culture as the other sex, inflict upon her a serious wrong, which calls loudly for redress.

Others maintain that woman's intellect is naturally inferior in strength, and that woman, being destined to occupy a different position in society, her faculties are adapted by nature to the circumstances in which she is placed.

The former contend that females are as capable of becoming as eminent philosophers, politicians, painters, and sculptors, and as able artisans as the other sex. The latter maintain that no course of education could train the female mind, so as to compete successfully with the superior intellectual powers of man.

There can be no question of the fact that there does exist a striking difference in respect to the actual manifestations of mind in the different sexes; but it must also be admitted that a very wide difference exists in regard to education, and to the circumstances in which they are respectively placed. Before a parallel can be drawn, therefore, we must make due allowance for defective intellectual culture on the part of woman.

We cannot agree with those who think that circumstances and education are sufficient to account for the difference that exists between the mental character of man and woman. We regard the cause as inadequate to the production of the effect, whilst facts seem to militate against the theory.

We have many instances of men, in the most adverse circumstances, and destitute of all advantages of education, rising to eminence by the mere force of native talent, and become master-minds of the age; but rarely, if ever, do we find woman similarly placed, rising above the ordinary level of her surroundings. We must not, then, attach a greater importance to education than what belongs to it. Education cannot change and create—it can only modify or call forth into

action. It can impart no new faculty—it can only guide those that already exist.

We apprehend that we shall not be far from the truth, if we institute a comparison between the existing manifestations of mind in the different sexes, as furnished by the writings of the best male and female authors, and from this comparison deduce the mental character of each. It is not our intention to analyse the writings of any author on either side, but we shall merely attempt to establish this point—*that in the highest and noblest faculties—the faculty of reason—the mind of man is greatly superior.* We do not deny to woman the possession of every faculty that has been bestowed on man. We admit that she possesses some faculties in much greater perfection. All we contend for is, that in the exercise of reason and judgment she is the inferior. In the writings of Hannah More, Felicia Hemans, Mrs. Sigourney, Miss Mitford, and Miss Martineau, whatever their excellencies may be—and it is admitted on all hands that they are many—there is not one marked for metaphysical depth and logical acuteness. There may be imagination—there may be inventive power—there may be quick perception—there may be elegance and beauty of diction—but none of these productions, nor the writings of any female author with which we are acquainted, excel in the exercise of the reasoning power. We feel confident in asserting that probably no work, in a metaphysical point of view, is at all to be compared to Newton's "Principia," Locke's "Essay on the Understanding," Butler's "Analogy of Natural and Revealed Religion," or "Paley's "Natural Theology," ever emanated from the pen of any female writer, and probably never will.

We do not wish to depreciate, on the one hand, the intellectual powers of woman, nor, on the other, over-rate those of man. Our object is to arrive at the truth, fully convinced that the dignity, and usefulness, and happiness of a woman herself, as well as the moral and social improvement of mankind, depend much upon the prevalence of correct conceptions of her mental constitution, and of her true position in society. By arguing for an equality, and carrying out the principle in practice, we subvert the intentions of nature, and introduce disorder into the social system.

We should reckon woman as much out of her place in the pulpit, at the bar, in the senate, or in the professorial chair, as we should think a man out of his place engaged in the kitchen, the nursery, or superintending the management of domestic affairs; and we more than suspect that in each case both descriptions of work would be equally ill-performed.

The views of female character we have attempted to unfold are sustained by a female writer. Hannah More says:—"They little understand the true interests of woman that would lift her from the important duties of her elevated situation to fill with fantastic dignity a loftier, but less appropriate niche; neither do they understand her true happiness who seek to annihilate distinctions from which she derives advantages, and to attempt innovations which would deprecate her real value. Each sex has its appropriate excellencies, which would be lost were they melted down into a common character by the fashion of a new philosophy."

PARLIAMENTARY DEBATING SOCIETIES.

MANCHESTER.

[OFFICIAL REPORT.]

THE Eighth Meeting of the First Session of this Society was held in the Memorial Hall, Albert Square, on Friday evening last, when in the absence of Mr. W. H. TALBOT (the Deputy Town Clerk), SPEAKER of the House, Mr. S. NOBBURY WILLIAMS, the DEPUTY SPEAKER and Chairman of Committees, took his seat a few minutes past seven o'clock. Some 180 or 140 members were present, the full number of members of the Society being about 250.

As the Society is the most central in the district, and as from its present *personnel* it represents, in some measure, the experience of other Societies, it may fairly be considered as the most important in the neighbourhood; and the initiative stages, such as the drawing up of rules, and general committee business, etc., being successfully passed through, debates of interest to the general public may be expected at its weekly meetings.

It is our intention to give a somewhat extended report of the meetings of the Society, and it will be of assistance to our readers if, in the first place, we give them the names of the ministry, a Liberal one at present,—that party having rallied to the formation of the Society in greater numbers than the Conservatives.

THE MINISTRY.

First Lord of the Treasury .. ..	..	..	Mr. JESSE BRYANT
Chancellor of the Exchequer .. ..	..	..	Mr. GEORGE NEWNES
Secretary for the Home Department ..	..	..	Mr. J. B. WARWICK
" " Foreign .. ..	..	..	Mr. PERCY GLASS
" " India and the Colonies ..	..	..	Mr. J. R. RHODES
" " Scotland .. ..	..	..	Mr. HY. HEAP
" " Ireland .. ..	..	..	Mr. R. C. RICHARDS
Minister of Commerce and Agriculture ..	..	..	Mr. W. H. HOLLAND
" for Education .. ..	..	..	Mr. J. TAYLOR KAY
Secretary for War .. ..	..	..	Mr. S. D. MCKELLEN
First Lord of the Admiralty .. ..	..	..	Mr. T. C. ABBOTT
President of the Local Government Board ..	..	..	Mr. W. FOGG
Postmaster-General .. ..	..	..	Mr. A. E. STEINTHAL
Attorney-General .. ..	..	..	Mr. F. W. R. RYECROFT
Secretary to the Treasury .. ..	..	..	Mr. B. L. GREEN
Under Secretary .. ..	..	..	Mr. EDWARD LEECH

OFFICIALS OF THE HOUSE.

Speaker .. ..	..	..	Mr. W. H. TALBOT
Chairman of Committees .. ..	..	..	Mr. S. NOBBURY WILLIAMS
Clerk of the House .. ..	..	..	Mr. ALGAR SUSSUM
Sergeant-at-Arms .. ..	..	..	Mr. F. HULME
Treasurer .. ..	..	..	Mr. P. THOMPSON

Leader of the Opposition .. Mr. N. C. SCHOU.

Mr. Speaker (Mr. S. N. WILLIAMS) shortly after 7 o'clock called upon the Clerk of the House (Mr. SUSSUM) to read the record of the proceedings of the last weekly meeting of the House. These having been read and accepted, considerable time was occupied in the choice of six members to fill vacancies on the Council of the Society. Ultimately three Liberals and three Conservatives were elected. Progress was reported at 10 minutes to 8 o'clock.

In reply to a question standing in the name of Mr. A. A. Dobson, but put in his absence by Mr. SCHOU, as to the amount of the National Revenue in 1868, the amount per head of the population at present, the income tax for the year 1868, and also for the years 1874 and 1880, Mr. NEWNES (Chancellor of the Exchequer) said (as to the first part of the question) the nett Revenue in 1868 was £805,000,000, £741,000,000 being funded, £8,000,000 unfunded, and £66,000,000 annuities. As to the 2nd part of the question he would rather not answer, because the Census was only taken once in 10 years, and the amount per head is a matter of calculation, which perhaps the hon. member would do for himself. (3) The Income Tax in 1868, to the end of the financial year, 5th April, was 5d., to the end of the year 6d. In 1874, 3d. to the 5th April, and

2d. to the end of the year. In 1880, 3d. to the 5th April, and 6d. to the end of the year.

Mr. ASHWORTH (Carlisle) asked whether it was the intention of the Government to reward Sir Garnet Wolseley for his conduct during the Egyptian Campaign, in addition to the Peerage, and the £2,000 annuity he had already received, and if so, what amount they purposed burdening the country with for that purpose, and to know if Her Majesty's Government thought it judicious to reward a General for having done his duty.

The Premier (Mr. BRYANT) said he could not, at present, afford the slightest information on the matter, or he should have been happy to do so.

Mr. ASHWORTH intimated that he should repeat the question.

In reply to Mr. WIGLEY (Peebles), the PREMIER said he did not think the resolution that he and his colleagues would propose, as to the Reform of the Franchise, could be considered as a settlement of the question, so far as the present session was concerned, and that ministers had it in view to introduce a bill, dealing with the re-distribution of seats.

In reply to Mr. H. MARCUS (Carnarvon), as to the intentions of the Government with regard to the jury system, having in view the recommendations of the Judges' Committee on Procedure, Mr. F. W. R. RYECROFT (Attorney-General) said that what the Committee recommended was that civil cases should ordinarily be tried without a jury, unless on the application of either party, when, if it appeared the case could be so tried, a jury should be empanelled. The only cases in which trial by jury was to be absolute, were cases of libel, slander, seduction and breaches of promise of marriage. The Government were prepared to allow these rules to become law. The Procedure rules of the Committee of Judges, lay on the table a given time, and if not dissented from, became law. It must be evident to hon. members that the present jury system did not answer the purpose for which it was intended. It was exceedingly inconvenient to business men. Cases were much more rapidly tried without a jury. The proposal to modify the jury system was not a new thing. In the Chancery Division of the High Court, juries were almost unknown. County Court judges now seldom sat with a jury. In the Court of Bankruptcy, large amounts and great interests were every day dealt with, and disposed of, without a jury. The Government would allow the New Procedure Rules to become law, if not objected to. (Hear, hear.)

Questions were also asked, and notices of questions and motions given, by Mr. PRIOR (Limerick), Mr. BRODERICK (Richmond), Mr. RAYNES (Gravesend), Mr. HANSBROW (Dublin University), Mr. LANGTRY (Kilmarnock), Mr. SHERRATT (Stoke-upon-Trent), Mr. GUEST (S. W. R. Yorkshire), Mr. R. G. BARBER (Nottingham), Dr. E. JONES (Edinburgh University), Mr. SCHOU (Blackburn), Mr. J. MCGUFFIN GREAVES (Tipperary), and Mr. MARCUS (Carnarvon). To decide the order in which motions, both of members of the Government, and private members, should come on; a ballot was arranged, the Clerk of the House officiating.

Some dissatisfaction was expressed by hon. members at the amount of time taken up by preliminaries, causing the time to be devoted to debate proper to be so very limited; but Mr. Speaker (Mr. S. N. WILLIAMS) reminded the House that the time necessarily spent in the formation of rules and arranging the order of business would only require to be spent once, and that when the Society got into full working order they would find they had as much time as they required.

After a short adjournment, the Speaker called on

The Premier (Mr. JESSE BRYANT), who said—The motion, Mr. Speaker, which I have to submit is as follows:—

That this House is of opinion that the anomalies of the existing Parliamentary Franchise demand a broad and comprehensive measure of reform, and no settlement of this question can be regarded as satisfactory which does not provide a uniform Franchise throughout England and Wales, Scotland and Ireland.

It is not my intention to ask the forbearance of the House in regard to any great amount of detail that could, no doubt, be submitted with advantage on this question. The nature of the resolution has been complained of in the amendment of which we have had notice. For our own part we felt that in proceeding by resolution, we had enough embodied in the words composing that resolution, to occupy very profitably the time of the House. We make no apology for submitting a resolution of this kind, and not including with it much, that I admit at once if this were a matter of practical politics we should be bound to proceed with—viz., the re-distribution of electoral power, or what is popularly known as the re-distribution of seats—it is to me a matter of surprise that

fifteen years have passed since the Reform Bill became an Act of Parliament, and that we have yet an anomaly in existence such as that referred to in the resolution. The flight of time has been very rapid, but it is not easy to find a reason for the position in which we find ourselves to-day. Certainly the subject has been brought before us by a minister in whom gentlemen opposite have unbounded faith, and he has said in his place in the House of Commons that he saw no objection to the franchise being assimilated in the county to what it is in the boroughs. At the same time, the Right Hon. gentleman (Mr. Disraeli) was able to state objections, and to take into the lobby with him a sufficient number to defeat the passing of the resolution, while he affirmed the principle that there should be the assimilation referred to in the resolution. Well, I take it that the chief difficulty in giving assent to this resolution and putting it into practice, and incorporating it as an Act of Parliament, is the very great difficulty that honourable members opposite find in assenting to anything like a re-distribution of seats. Therefore I have felt that it was a wise thing to ask the House to assent to a principle with regard to the question of the franchise to begin with. The anomalies which have been referred to—and very much time could be taken up, if we had that time at our disposal, to show in what particulars they were really deserving the name of anomalies—are very numerous; but I prefer to speak generally at this stage of our proceedings, and to give way to others to discuss the question more fully, as I shall have several opportunities during the discussion of addressing the House again. We find that we have in the boroughs what is generally called household suffrage. Outside the boroughs we have towns and districts as populous as those that are called boroughs, and we have throughout the land, in a number of other places, not boroughs, simply the £12 rating franchise, by which means are excluded from the power of voting a large number of people, a number which is variously estimated, but which, I think, may safely be regarded as not less than 900,000 individuals. There cannot be, as I understand the question, any justification for this exclusion. These fellow-subjects of ours are in every way as responsible to the law as are the occupiers and the dwellers in boroughs. In fact they are the same individuals in the eye of the law, until we come to ask them to express an opinion as to whom they will be represented by in Parliament, and then in that matter they become simply aliens. But then we come to another view of the question. We have this anomaly, that at the time of voting we can take into the counties a very large number of votes—votes given by men who perhaps never set foot in the county, except just at the time when it is necessary to record their votes. They have nothing in common with the people who live in the counties. They do not in any way necessarily reflect the opinions existing in the locality, and they have nothing whatever to do with the county except to come and vote as county voters, deriving their qualification from property in the county, which brings them in *forty shillings a year*. Now, we very well know that at the time of the Corn Law agitation these votes were manufactured wholesale. I, of course, had sympathy with the object for which they were created at that time. I believe that they did in that particular case supply the want of the votes that should have been able to be supplied by the dwellers in the counties themselves, and there can be no doubt that the working classes received very valuable assistance from the freeholders, which aided them in the attainment of their just rights. I, however, object to the principle as much as ever. It is simply a power given to property which enables a man if he chooses to have a vote for every county in the country, if he had only the time to do it. Our opinion is that the forty shilling freeholder should be set aside. I do not think that very much can be made of the plea that the men of the counties are as well cared for now, not having votes, as if they had votes, and were enabled to send the representatives whom they wished to speak and act for them in the House of Commons. A moment's consideration will show the fallacy of this plea. The condition of the agricultural labourer to-day in England is no credit to us as a nation, and I do not believe that those interests are as well looked after that are not represented as those that are represented, and I would therefore ask the House to give its approval to the principle that underlies the resolution, that throughout England and Wales, Scotland and Ireland, no individual should have more than one vote for a member of Parliament. I should like to hear what can be said against a proposition of that kind, and I do not wish to anticipate in my address many objections, but I feel sure that if there are those who will contend in this House that a man who has property must be represented according to

the property he holds, then that principle goes a very much longer way in the direction of another reform than has ever been contemplated. I have said that there is not so much objection felt to a law giving effect to the assimilation of borough and county franchise as there is to that measure which we shall have to introduce to this House in reference to the re-distribution of seats; and with your permission I will just read two or three lines expressing the feeling of Mr. Disraeli on this matter:

"I have no doubt the rated householder of the county is just as competent to exercise the franchise with advantage to the country as the rated householder of the towns. I have not the slightest doubt that he possesses all those virtues which generally characterise the British public, and I have as little doubt that if he had the franchise he would exercise it with the same prudence and the same benefit to his country as the householder in the towns."

The fear that underlies everything Mr. Disraeli said on the question is this—What as to the re-distribution of seats? It would be bad for the Tory party. Now I want us to undertake this question entirely apart from party politics. (Hear, hear.) Is it a safe thing that we should have nearly a million men outside our constitution who feel they have no voice or power to conduct affairs in this country? I know there must come a violent wrench, and that the wrench will be felt by the landowners and grandees of both sides of politics; but I believe we must rely for the safety of our country and for the well-being of the people at large upon the general intelligence of the people, and upon the adoption of every measure for their material prosperity. I have every confidence that on full consideration the House will assent to the principle contained in the resolution I have the honour to submit. (Cheers.)

After waiting a minute or two, Mr. ASHWORTH (Carlisle) who rose from the front Opposition Bench, said:—I think the House may take the general silence that we are nearly all of us in favour of some redistribution of seats, and that we all desire the representation of the country to be placed upon a much broader basis than what it is. We shall also all be agreed that it is a very good subject, and a very sensible speech that has been delivered by the Prime Minister, and one that cannot be gainsaid, and I do not believe there is one member at this side of the House who will or can say half a dozen words against it. (Cheers and counter-cheers.) For myself, I endorse it almost throughout, but there are one or two points which I should like to qualify. I don't believe, Mr. Speaker, in going in for general Household Suffrage. I don't believe in Manhood Suffrage. I believe in these days of School Boards, and seeing that they have now been established upwards of 10 years, that something ought to be inserted in any bill which is brought forward in the House, to the effect that no man should have a vote unless he could read and write his own name. (Cheers)—and, I don't believe, Mr. Speaker, that the destinies of a country, especially of an Empire like this, should be entrusted even to the extent of a single vote to the man who knows so little of the politics and the history of his country, as is manifested by his inability to read and write. A vote in these days means a great deal of power to place in a man's hands. An illiterate voter at an election may be of very great importance. It may happen that that one vote may turn the scale at a contested election, and that one vote may return a member, and it may happen that that one member may turn the scale of power in the House itself. (Laughter and cheers.) Thus a measure may be lost or won by the power placed in the hands of a voter who can neither read nor write. (Cheers.) I shall most certainly always oppose a man having a vote, unless he can show that to some extent he is acquainted with the history and politics of his country, by his ability to read and write his own name. (Oh! Oh!) If a man cannot read, what can he know of history, except what he learns from others? Whenever a bill comes before the House of Commons which will entail a principle of this description, I shall be prepared to do all in my power to help to pass it. (Laughter and cheers.) though perhaps my power is not very extensive. With these few remarks it will, I think, be well if I sit down, but I repeat that neither manhood suffrage nor household suffrage would be conducive to the welfare of this country.

Mr. WHITCOMBE (North Devon) who spoke from the same side, said:—I don't know whether the Hon. member who has just addressed the House thinks he expresses the opinion of the gentlemen who happen to sit on the same side of the House, but if the opinions which he has given expression to meet with any sympathy from my colleagues on this side of the House, I am afraid that I shall have to take a seat in some other portion of it. It is too late in the day to talk of not granting household suffrage to the Counties, and it comes with very bad taste from anyone who sits on the Conservative side of the House to raise any

objection to the extension of the Household suffrage. I ask you who it was that conceded the principle of Household suffrage? The only answer that can be returned to that, I am proud to say it, is, that it was the Conservative party. (Conservative Cheers and Oh!) Now Sir, the nondescript gentlemen who occupy the indefinable position on the cross-benches (laughter)—may disagree with the statement, but I repeat it, that the principle of Household suffrage was conceded by the Conservatives. (Renewed Conservative Cheers) Having once conceded that principle, it is too late for the member for Carlisle to talk of any other franchise short of Household suffrage. Now, Sir, the resolution that the Premier brings before us simply means that the Government are in favour of a principle which we Conservatives have been in favour of for a long time. I was glad to hear that the leader of the Opposition has already given notice—

Mr. ASHWORTH (Carlisle) rose to explain that he was not the leader of the Opposition.

Mr. WHITCOMBE:—If the hon. member for Carlisle would only be a little patient he would see that he was not at all alluding to his remarkable speech (laughter)—I would give notice of an amendment, that it is the plain and obvious duty of the Prime Minister not to throw upon this House a resolution offering no latitude for discussion, but that he should have dealt with the whole question, both of extension and redistribution. Now, Sir, one of the remarks which fell from the Prime Minister was that the opposition to redistribution would be mainly manifested from this side of the House. I throw back any such statement to him and his colleagues, and I say that obviously the reason why they have not dealt with the question is that they know it is the rock which will split into fragments the solid phalanx of his supporters behind him, and split up the Great United Liberal Party. We on this side are in favour of redistribution. (Conservative Cheers.) Sir, the resolution which the Premier has proposed speaks volumes for his discretion, but one would very naturally have expected, seeing the multitude of followers he has at his back, he would have given some expression in his motion as to the principle on which redistribution should proceed. The Government would have shewn a greater consideration for the dignity of this House, if, instead of bringing in a paltry resolution of this kind, they had set themselves the task of bringing in a bill dealing with both the question of redistribution and extension. When they do that they will find that we, on this side of the House have some principles of unity upon which we can act, and that discord and complete want of union will be found upon that. (Loud Conservative Cheers.)

Mr. CONOLLY (Downpatrick) agreed with the hon. member for Carlisle in commending the Prime Minister's Speech, but did not agree with that gentleman's views as to an educational qualification. If education was to be any test at all, a man could not be considered to have passed a test in political knowledge simply because he could read and write his own name. (Hear, hear.) He had met with many a hard-headed man, full of practical good sense, capable of forming his own opinions on any subject upon which he might be called to form an opinion, who could not read or write his own name. He (the hon. member) submitted that it would be a bad thing to deprive a man of his citizenship because in the days of his youth the State neglected him. The State was not now neglecting the young, and some fifteen or twenty years from now, it would be a disgrace for a man not to be able to read and write—(hear, hear from Mr. Ashworth)—but, while we should not punish him for that,—

Mr. ASHWORTH explained that he had not intended to express that illiterate electors of the present day should be disqualified.

Mr. CONOLLY, continuing, said—That when the principle of Household Suffrage was conceded in 1866, though it was carried by the Conservatives, it was not their bill. It was, in no shape or form, the same bill that it had entered the House. The changes made in it, were not the changes made by the party with whom the Hon. member for North Devon sat. He (Mr. Conolly) was very much pleased with the way in which the resolution had been introduced by the Right Hon. gentleman.

The debate was continued by Mr. BARBER (Nottingham), Mr. J. W. RITCHIE (West Aberdeenshire), and Mr. BRODERICK (Richmond).

The House adjourned at half-past nine. The debate will be continued at the next meeting of the Society, when Mr. N. C. Schon will move an amendment.

The proceedings were followed with great interest throughout, and there can be no doubt that now the preliminary business has been got

through, a number of interesting debates will take place, and the members will thus have an opportunity of enjoying the benefits of a first-class Debating Society. At the same time they will acquire a knowledge of procedure of the House of Commons, a knowledge which is absolutely essential to every intelligent reading of the newspapers of the present day.

The Society is to be congratulated on possessing in Mr. TALBOT and Mr. S. NORBURY WILLIAMS two Speakers who are thoroughly acquainted with their duties, and who possess in a singular degree that watchfulness and firmness, united with tact, which is essential for the proper working of a Society of this kind. Amongst the subjects to be dealt with, both by members of the Government, and private members, during the Session, are the following:—Procedure, The House of Lords, North Channel Railway Tunnel, Religious Tests, Eastern Question, Manchester Ship Canal, A Motion to grant Irish electors the same municipal and local advantages as are possessed by English electors, The Law relating to Breach of Promise of Marriage, and the Bankruptcy Laws.

At the close of the sitting, Mr. Norbury Williams appealed to the members to do what they could to extend the membership of the Society, an appeal which we would do all in our power to endorse.

BOROUGH OF SALFORD.

THE weekly meeting was held in the Salford Town Hall, on Tuesday evening. The Speaker (Mr. EDGAR ATKINS) took the chair at 8 o'clock.

Mr. JAMES HOUSTON C (Chief Secretary for Ireland) moved—

That inasmuch as the State is bound to secure all property to its owners, and as the emoluments of the established Church are strictly and legally her property, having been voluntarily given to her, and are therefore her absolute property, any measures having for their object the disendowment of the English Church, as by law established, are, in the opinion of this House, robbery and sacrilege.

He said the only occasion when State aid was required was when private property was in danger. Church property was composed of lands, tithes, glebe-lands, houses, &c., which were given to her by private members of the Church, and the State only enforced payment of the tithes and dues by law, as private property. Who would compensate the Church for the loss of her property? Was the purchase-money, which would be about £80,000,000, or 20 years' purchase of the Church's income, to come out of the pocket of the laymen? The Church had practically educated the country as it was to-day, and out of her funds had established schools and missions all over the country.

Mr. BELLAMY C (Premier) formally seconded the resolution.

Mr. SYKES L (Ipswich) said he should support the resolution, as he held that private Church property, as well as any other private property, should be protected by the State.

Mr. FIELDING C (Foreign Secretary) said that when you interfered with private property by law, you introduced a principle which would lead to ruin. Church property was entitled to protection, and when any property was to be taken away from its owners by force, it was robbery, but if it was Church property, it was not only robbery, but sacrilege. Who was to counteract the evil influence such an act of spoliation would have on the morals of the rising generation.

The debate having been adjourned, on the motion of Mr. WEBBON L (Brighton), the House adjourned until next Tuesday.

LONGSIGHT.

THE ordinary weekly meeting of this Society was held on Monday evening, in the large hall of the Mechanics' Institute, Longsight, Mr. W. E. JONES, Speaker, presiding. There was only a very small attendance of members and strangers present.

Mr. W. GAHAN (Inniskillen) asked the First Lord of the Treasury (Mr. Lawson) whether it was his intention to legalize the admission into the House of Commons of those who had been convicted of treason and felony, as well as to abolish the oath prior to members taking their seats.

Mr. LAWSON (First Lord of the Treasury) said he would do his best to answer the hon. member's question, but he was not quite clear if his object was to inquire whether the present Government were willing to introduce a law which does not at present exist, to the effect that all persons convicted of treason or felony should be permitted to sit in the House. In that case he did not know how the law stood, but he believed that there was no such law on the statute book; but, if he were

rightly informed as regards that, the present Government would be no party to make a law to that effect, and if such a law existed it would be their intention to abrogate it and sweep it off the statute book. (Applause.)

Mr. GAHAN (Inniskeen) did not know whether there was such a law or not, but in "May's Constitutional History" there was a law disqualifying persons who had been convicted either of treason or felony.

Mr. WOOD (South Devon)—It is stated on the ministerial programme that the oaths' disability would be dealt with.

In reply to the above question, the FIRST LORD OF THE TREASURY said he believed that there was such a law in the "Constitutional History," but the present Government would abrogate such law. With regard to the second question, he may state for the information of the Home Secretary that any member is quite competent to introduce a measure, and it is not always necessary for the Government to do so. They had not yet had time to go through their programme, but they would introduce a bill on the subject when time and opportunity presented themselves. Whatever was stated on their programme would receive their serious consideration.

Mr. W. GAHAN—I give notice of the following motion:—That facilities should be made for admitting such as have been convicted of treason and felony, as well as those who are not competent with regard to the oath. (Laughter.)

Mr. WOOD (South Devon)—I give notice that I shall oppose the same. (Laughter.) Proceeding, he said he gave notice the previous Monday to the Irish Secretary of the following question, to which he would expect a reply, on behalf of the member for Londonderry, next Monday: Whether and by what authority, and at whose advice, court valuers were appointed by the Irish Land Commission?

Mr. MOUNTCASTLE (South-west Lancashire)—I give notice that I shall next week ask the Foreign Secretary whether a convention was made with Egypt for the payment of the British troops in occupation in Egypt?

Mr. DEACON (Eye)—I wish to ask the First Lord of the Treasury whether it is correct that Sir Garnet Wolseley and Sir B. Seymour are to receive £25,000 as a gift for their services, and in addition to this a pension of £2,000 a year?

THE FIRST LORD OF THE TREASURY—In answer to the question of the hon. member, the Government have to say that nothing has been settled.

Mr. HORSLEY (Mid Cheshire) wished to ask whether the Government intended to make any pecuniary rewards to the families of those who had been killed during the war?

THE FIRST LORD OF THE TREASURY—I may repeat my answer, and say that nothing has been officially passed.

The debate on the Land Bill, the preamble of which reads as follows—"That, in view of the present condition of the agricultural interests in England, it is expedient that the laws relating to the disposal, holding, and taking of land should be amended"—was opened by Mr. WOOD (South Devon), who said he quite agreed with the preamble; but as regards the first clause, he did not think that the laws of primogeniture and entail should be repealed. The law of primogeniture and entail simply gave the privilege to a man to do what he liked with his own. With reference to the second clause, which ran: "That power should be given to all present holders of land to deal with it; all existing interests to be respected," he contended that it was an impossibility to respect all "existing interests." With reference to the third clause, he thought it should not be so "absolute," and that it should be left optional and not compulsory "for all owners of land to register their titles to such land," &c., &c. They must remember that when they were legislating for the agricultural interests they must not try to overthrow the power of the landlord, as he verily believed was the intention of the mover of the bill (Mr. NASMITH, Carlisle), who stated that the political power of the landlords should be reduced. It appeared to him (the speaker) that the bill, was drafted in order to militate against the rights and privileges of the landlord. (Hear, hear.) There was no doubt if that clause was made optional it would receive the support of the members on that side of the House, and the bill would be productive of a great deal of good. But he contended that if the bill were to pass in its present state, it would tend to raise up a plutocracy which would be very much worse than an aristocracy. (Applause.)

Mr. H. PLUMMER (Gloucester), in defending the bill, criticised at some length the remarks of the previous speaker, and said that the policy

pursued by the Conservatives was that of the Radicals twenty years ago, and he would say that they (the Conservatives) were twenty years behind time. (Laughter, and "Oh, oh!") He contended that it was the men of the present day who had the most experience, and not those who lived eight hundred years ago, as the world was now more enlightened than it was then. People could not do what they liked with their own, and it was only necessary for him to give one instance. We have a certain great duke, who evicted his tenants in order that he might get the large territory of thirty miles of land enclosed for shooting purposes; and another, the Duke of Newcastle, who attempted to coerce some of his tenants because they would not vote as he wished. In conclusion, he said the sole object of the Government was to make the land more productive, and not to reduce the political power of the landlord.

Mr. JACKSON (North-east Lancashire) spoke on Lord Cairns' bill, which, he said, met every difficulty raised by the Government; and it was a bill that no Radical could ever have drafted.

The member for East Cumberland having spoken in favour of the Government proposal,

Mr. DEACON (Eye) said that to sweep away the law of primogeniture was absurd on the face of it.

Mr. NASMITH (Foreign Secretary) next addressed the assembly, and the House shortly afterwards adjourned.

GORTON.

THIRD SESSION.—TENTH ASSEMBLY OF THE HOUSE.

AFTER some preliminary business of a routine character had been gone through, the Prime Minister (Mr. F. W. DEACON, C.) rose to move the following resolution:—

Consequent upon the war in Egypt, and recent events attending the policy of the Gladstone administration in that country (which this House condemns as unnecessary, unjustifiable, and impolitic), it has now become requisite that certain measures be at once introduced, in order alike to regain the confidence of the Egyptian people and for the safety of our own interests. Be it therefore enacted, from this date, that a British Protectorate be established in the towns of Port Said, Ismailia, and Suez, which shall be duly garrisoned in future by English troops, and that the Island of Socatra, together with the said towns, be strongly fortified. It having likewise been amply demonstrated that the joint control between France and England has for the last three years been grossly abused, it is further decreed, that henceforth independent action be taken by this country regarding our monetary interests, and the said control abolished, thus leaving the Egyptian people to form their own constitution, and to carry out the internal government of their country in any way that may appear best to them, under the sovereignty of the Sublime Porte.

With a view to effect such policy aforesaid, a supplementary grant of £1,500,000 is hereby apportioned towards such objects.

After a speech of considerable length and vigour from the Prime Minister in support of the resolution, the member for Wenlock spoke strongly against it, in favour of the policy of the Imperial Government.

After the member for Lincoln had moved the adjournment of the debate, the Leader of the Opposition, Mr. W. G. JONES gave notice that at the next meeting he would move an amendment as follows:—

That this House has no confidence in the policy of the Government as enunciated in their proposals for the settlement of the Egyptian question.

HARPURHEY.

THE weekly meeting took place on Wednesday night, at the Conservative Hall, Harpurhey. The chair was occupied by Mr. W. JACKSON (Chairman of Committees.)

The Foreign Secretary (Mr. WHITCOMBE) pointed out that Mr. Glass (Birmingham) had given notice of two questions, which were against the rules of the House, and the Hon. member having stated that he had done so inadvertently, allowed one to be struck out.

Mr. CHAMPION (Scarborough) gave notice that he would ask the Postmaster-General when the New Post Office in Brown Street would be ready for business.

Mr. TATTERSALL (Burnley) gave notice to ask the Home Secretary to explain the long delay in the re-building of Christ Church Steeple at Harpurhey.

The Foreign Secretary, on behalf of the Premier, in answer to the member for Burnley, stated that there could be no objection to a member of the Government being interested in a Government contract, especially when it is a case such as the one referred to, and when the member fulfilled the onerous duties of his office without asking for the emoluments usually appertaining to such a high position. The Chancellor of the Exchequer said that if the miserable lot of fronting which was described as a Contract, stood in his way of being a member of the Government, he would rather give up the "Contract" and retain his position.

The member for Lincoln (Mr. Wood) resumed the debate on the Limitation of Distress Bill, and moved an amendment to the first clause to give no man any priority of claim for any species of debt. The Government desired to continue a system which was antiquated and unjust, and they might as well ask the House to reinstitute hanging for sheep-stealing, as to do such a thing as perpetuate the present system. (Cheers)

Mr. NESBITT (Irish Secretary) urged that the previous speaker had not brought forward a single argument in support of his amendment, and that therefore he left nothing to answer. At the last meeting the member for Birmingham made much of the power of the landlord to distrain upon agricultural implements for which a tenant might owe an amount of money equal to the rent owing. But the Hon. gentleman forgot that such things were tools, and as such, were exempt from distress, providing there was sufficient otherwise to meet the claim for rent. During the delivery of the speech of the Irish Secretary, the leader of the Opposition (Mr. J. RAMSBOTTOM) who had been absent for several weeks through family affliction, entered the room, and was greeted with cordial cheers from both sides. At the same time the Speaker (Rev. N. GLASS) entered the House and took the Chair. Mr. GLASS (Birmingham) pointed out on behalf of his side of the House that he was perfectly right in saying that at one time tenants had the right to rescue their goods on the way to the pound, and Hon. gentlemen might find this out for themselves if they chose to refer to Blackstone. He was surprised at the extraordinary speech of the member for Ashton, and he was surprised at the extraordinary nature of the bill. Here the Government had said in the very preamble of the bill that they proposed to limit the right of distraint. He wondered if gentlemen on the Government Benches ever consulted the dictionary. If they did they would find, and surely be aghast at the fact, that they as Conservatives were actually proposing to limit a thing which was right.

Mr. WHITCOMBE (Foreign Secretary) replied on behalf of the Government, and urged that it was not for the Government to answer the question why the landlord should have no priority of claim. It had no relation to the whole bill, but belonged exclusively to the amendment which had been moved, and it was for the movers of the amendment to prove their position. The Right Hon. gentleman went on to argue that the right of distress made it possible for agriculture to be carried on by people with small capital, and finished by urging that the circumstances of the case would be met, not by the abolition of the law of distress, but by its limitation. (Cheers.)

This concluded the arguments, and the Foreign Secretary, having stated on behalf of the Government, that they staked their existence on the bill as a whole, the amendment was put and carried. Thereupon the Government resigned, and Mr. JOSEPH RAMSBOTTOM, as leader of the Liberal party, was called upon to form a Cabinet.

The House then adjourned.

PRESTWICH.

THE weekly meeting of the members of this Society was held in the Prestwich Liberal Club, on Monday evening. There was but a limited audience present. Mr. C. CROFT occupied the Speaker's chair.

THE GOVERNMENT POLICY IN EGYPT.

After some preliminary business the hon. member for North Durham moved the following resolution—

That this honourable House strongly protests against, and views with deep distrust, the vacillating and cowardly policy of the present Government, in reference to the Anglo-Egyptian difficulty, and further believes that the late war has not only been unnecessarily forced upon this country by the Government, to the detriment of its highest and best interests, but, owing to its utter incapacity, has caused a useless destruction of life and property, and that a crime of blood guiltiness has been committed, therefore forfeiting the confidence and respect of the nation.

In moving the resolution he said they had often been told by Liberal speakers, that, to a very large extent, the past and present situation in Egypt had been entirely due to the Conservative policy, but he maintained that those speakers were either ignorant of facts, or if they were cognizant of them, gave a mis-statement of them. (Hear, hear.) He contended that if the Liberal Government had followed the policy pointed out by Lord Salisbury, the state of affairs in Egypt would have been different—("no, no")—and as the Liberal members of the House would give credit to Mr. Gladstone for his intentions with regard to

Egypt, then he would ask them to accord the same attention to what had been said by Lord Salisbury. (Hear, hear.) The hon. member then entered into a strong declamation of the policy pursued by the Government in Egypt, arguing that if the policy of the Conservative Government was to be subservient to that of the Liberal Government, he failed to see why the members on the other side of the House should attempt to fasten the great share of the blame of the present situation in Egypt. ("No, no.") He charged the Government with dishonesty, unmanliness, and blood guiltiness, upon the assumption that the Egyptian war could have been averted by common foresight and sagacity. The Egyptian war had been caused, not for a love of peace, but through the insatiable anxiety and greed of the Government to achieve a popularity, which was acquired by trampling down the rights and liberties of their fellow men. (Ories of "nonsense," dissent, and cheers.)

Mr. ALLEN (Merthyr Tydvil) thought that in his attack on the Government, the preceding speaker had displayed an amount of audacity as uncalled for, as it was unexpected. He believed that the war in Egypt was brought about by the joint control, but they must remember that the treaty which affected it, was brought about by the late Government. ("No, no.") The hon. member for North Durham had stated that France had backed out of her alliance with them, with regard to Egypt. He denied this, for there was no doubt that the French were cognizant of our intentions, and had it not been for other difficulties which they had to contend, they would have joined with them in subjugating the rebellion in Egypt. He thought that if the blood guiltiness of the late Government was weighted with that of the present one, there would be a preponderance on the Tory side of the scale. (Laughter and "no, no.")

Mr. B. M. RICHARDSON (Oxford University) read some copious newspaper cuttings, of statements made in the Imperial House, by Liberal members who were averse to the Egyptian war, stating, as his reason, that they would be accepted with less prejudice than if they were uttered by Conservative speakers. He contended that had the Conservatives been in power, the Egyptian war would have been avoided—("no, no")—and they had always shewn that they were better able to rule than the Liberal Government. (Loud laughter and ironical cheers.)

The Rev. S. HARTLEY (Premier) said he was reminded that evening by the member for North Durham about the quotation of someone entering where angels feared to tread. In a measure this was exemplified that evening, for here they had Mr. Marsden moving a condemnation of the policy of the Government, which even the great Tory leaders had not yet even thought of. It seemed to him that all along the opening speech of the motion, the mover had been vainly fighting for arguments—(cheers)—and he could not understand the consistency of the quotations which had been made by the opposition, and they knew perfectly well that the men who uttered them were of the peace-at-any-price policy. (Applause.) After pointing out the inconsistencies of the opposition speeches, and defending the policy of the Government in Egypt, the hon. member resumed his seat, and the motion, being put to the House, was lost by a large majority.

MUTUAL IMPROVEMENT SOCIETIES.

MOSS SIDE (BAPTIST) YOUNG MEN'S SOCIETY.

ON Monday evening last, at the usual weekly meeting, a debate took place on the Sunday opening of Picture Galleries, Museums, &c.

The Rev. JOSEPH TURNER occupied the chair.

Mr. PRIOR moved the following resolution:—

That, in the opinion of this meeting, it is desirable to give greater facilities for recreation of a moral and intellectual character, and for the instruction of the people, by permitting the opening of museums, art galleries, and similar institutions, for some hours on Sundays, due regard being had for its preservation as a day of rest and cessation from ordinary work.

He said—Men of learning and of high standing in the Christian Church, the Christian Fathers, the great reformers, Luther, Calvin, and Knox,

all told them that the Jewish Sabbath had been abrogated, and that no sanctity was to be attached to the day we call Sunday, or the Lord's Day. They told us that in attaching sanctity to Sunday we tried to transform a Jewish law into a Christian superstition, and that there did not exist a single passage of Scripture which transferred the obligations of the Jewish Sabbath to the Christian Sunday. The injunction to the Jews was to observe the seventh day of the week—the Christian Sunday is the first day of the week. There was no authority for the change, and if the Mosaic Law was to be observed, we must observe it on the Saturday, like the Jews, and the whole of the Mosaic Law would be binding, and we should have an eye for an eye, and a tooth for a tooth. A sect called the Seventh-day Baptists now observed Saturday as the Day of Rest. The connection between the Mosaic Law of the Sabbath and the Christian Sunday was entirely unknown until the sixteenth century. We may thank the Puritans for the rigid Sunday we now enjoy; so rigid was it made that to laugh on that day was a sin. The speaker then made some very lengthy allusions to the Scriptures. There were many people who would not attend a place of worship, but would go to an art gallery or museum. Those institutions were national property, and the people had a right to visit them on Sundays, if they wished. In Manchester alone we permitted over two thousand public and beer-houses to open on Sundays, and sell drink on the premises, and yet would not allow an antidote to what was admittedly one of the great curses of this country.

Mr. PASCOE seconded the resolution.

Mr. WITPEN moved the amendment, and

Mr. ADAMS, in heartily seconding it, said that it was a question of great importance, considering the immense strides infidelity was making in this country, and he begged them not to allow any encroachment on the Day of Rest, nor permit God to be robbed of even a part of that day of worship. He asked did men who went to picture galleries on Sundays go there to worship God or to satisfy their own selfish pleasure. The mover of the resolution had said that the Mosaic Law was simply for the Jews, and not for the Gentiles. If that were so, we might as well ignore any of the other commandments, as avoid the fourth. He feared that Sunday opening would be introducing the "thin end of the wedge," and would, in time, lead to a wish for its extension to theatres and music-halls.

Mr. P. ABBOT, Mr. HALL, Mr. J. ABBOT and others, made some brief observations, and the chairman, having put the resolution, it was carried by a majority of one vote.

ST. MARGARET'S.

ON Tuesday last, a lecture upon "Dreams, Somnambulism, and allied phenomena," was delivered before this Society, by Dr. Leech, of this City.

The lecturer commenced by explaining (with a set of diagrams) the structure of the brain, and by tracing the action of the will from its origin in the higher centres, through the connecting tubes to the lower centres, and thence down the spinal column. It was further shown that the lower centres, although incapable of thought, were the origin of most nervous action, and had moreover the power of learning "by heart" the way to direct this action. This might be observed in mechanical exercises like walking. The lecturer proceeded to show that the brain of a dreamer is sleeping only in certain regions, and that in the case of a somnambulist the lower centres are awake and active, while the rest of the brain may be in a state of unconsciousness. Hence the sleep-walker will often deny that he has walked, and sometimes even that he has dreamed. Dr. Leech went on to say that no dream was ever original, but always was a recapitulation of past actions, all of which are indelibly recorded in the brain. Instances of abnormal power in certain portions of the mind were then given, and some curious tales were related of poems having been written, and works of art, and mathematical problems having been executed during sleep. Dreams of this sort worked with a definite object in view, but some night-visions, on the contrary, were subject to sudden changes of character, due to the awaking of new parts of the mental structure. Night-mare was the result of wakefulness in the higher centres of the brain only, so that when danger threatened, the unconscious condition of the lower centres rendered communication with the muscles impossible. Dr. Leech concluded by submitting theories with regard to Mr. Irving Bishop's performances. The proceedings concluded with a cordial vote of thanks to the lecturer, the audience dispersed at 9-45 p.m.

The next meeting will take place on Tuesday next, at 8 p.m., in the School-rooms, Hulton Street, Moss Side.

ZION CHAPEL.

THIS Society met on Tuesday, in the School-room, Mulberry Street. The Rev. E. Simon presiding, when Mr. Elson read a paper on "The Crusades."

The lecturer, in the course of his paper, sketched the state of affairs in the East previous to, and during the Crusades. He pointed out that

the original idea of Christianity had been perverted from the spiritual to the temporal. That the figuratively warlike language of the Apostles, had been construed and taken up literally. He quoted the opinion of Voltaire, who could not reconcile (sceptic though he was) crusading, with theoretical and early Christianity. Mr. Elson then described, in some detail, the first crusade,—Peter the Hermit and his undisciplined rabble, Godfrey de Bouillon and his magnificent army of knights.

He pictured Godfrey's early success, his installation as Duke of Palestine, his defeat at Ascalon, his final fall, and with him that of Christian domination in Syria and Palestine. Mr. Elson concluded by pointing out the principal motives of the Crusaders, and the effects of these wars of the Cross. In the debate which followed, most of the members expressed sympathy with Mr. Elson's opinions, but there were one or two dissentient voices.

CALENDAR OF PARLIAMENTARY DEBATING SOCIETIES AND MUTUAL IMPROVEMENT SOCIETIES.

Monday, November 27th.—Patricroft Congregational M.I.S. "Fathers of Nonconformity," by Mr. W. H. Skemp.

Prestwich P.D.S.

Longright P.D.S.

7-30. Union Chapel, Oxford Road, M.I.S. Parliamentary Debate on "Woman Suffrage."

Tuesday, November 28th.—Chorlton Road Association. "Our Mineral Resources," by Mr. A. E. Jones.

Zion Chapel M.I.S. "The Gift of the Gab," by the Rev. J. A. Macfayden, D.D.

St. Margaret's M.I.S. "Commercial Morality," by Mr. B. Marchant.

Wednesday, November 29th.—New Jerusalem Church. "Social Home Meeting."

Harpurhey P.D.S.

Gorton P.D.S.

7-30. Stretford P.D.S. At the Stretford Town Hall.

Thursday, November 30th.—Lever Street Essay and Debating Society.

"The Irish Question," by Mr. J. E. Downes

Cheetham P.D.S.

Friday, December 1st.—Lower Mosley Street M.I.S. "Charles Swain," by Mr. J. M. Pimley.

Astley Lane M.I.S. "Salvation Army," by Mr. McLaughlin.

Eccles Baptist M.I.S. "Impromptu Speeches."

Manchester P.D.S.

NEW CROSS WARD SHORTHAND WRITERS' ASSOCIATION.

A LECTURE, under the auspices of this Association, was delivered on Friday, 17th November, by Mr. J. A. Gibson. Subject: "Some doubts as to the Efficacy and Wisdom of Vaccination." There was a moderate attendance of the public. The Lecturer treated his subject in an able manner, and at the close, received a very cordial vote of thanks.

The next public lecture will take place on December 8th. Subject: "How is the (Church) Parson paid?" by Mr. W. Carter. Chair to be taken at 7-30.

Meetings will be held in future at the Coach and Horses Coffee Tavern, Oldham Street.

Full particulars may be obtained from the Secretary, 75, Beather Street, Manchester.

Obituary.

REV. MATTHEW BRAITHWAITE, Pastor of the New Church, at Hollins Grove, Darwen.

REV. THOMAS WHEELER, Rector of St. Stephen's, Salford.

REV. NICHOLAS GERMON, M.A., Rector of St. Peter's Church, Manchester.

Misappropriation of Funds Collected for Religious Purposes.

To the Editor of the *Pulpit Record*,

SIR,—With the case near Preston, mentioned under this heading in the *Pulpit Record*, I am well acquainted—in fact the Reverend gentleman was good enough to send me a circular, begging for money for his new Church.

I enclose the curious document, it gives us a great deal of information, but he omits to state to what denomination he belongs, or professes to belong.

Yours obediently,

Manchester, November 20.

H.

REFORMATORY SHIP CORNWALL.

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The public is earnestly invited to visit the Ship lying off Purfleet, which is open to inspection every week day except Saturday.

CONTRIBUTIONS will be thankfully received by the Treasurer, JOHN S. GILLIAT, Esq., 4, Crosby-square, E.C.; CAPT. MORRELL, R.N., the Superintendent on board the Cornwall; or by the Secretary, Mr. WALTER MILLACHIP, 4, Mincing Lane, E.C.

The **PULPIT RECORD**

AND **MUTUAL IMPROVEMENT SOCIETY, }
PARLIAMENTARY DEBATING SOCIETY, } CHRONICLE**

No. 5.—Vol. I.

SATURDAY, DECEMBER 2, 1882.

[PRICE ONE PENNY.]

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MUTUAL IMPROVEMENT SOCIETY
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No. 6.—Vol. I.

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NOTES.

The Rev. James Challis, who has held the Plumian Professorship of Astronomy at Cambridge, for the last forty-six years, died on Sunday.

The transit of Venus, which took place last Wednesday, has been anxiously looked forward to by astronomers in all parts of the globe, as it was confidently expected that with the experience gained from the transit in 1874, and the improvements and increase in instruments and observers, the observations made now would be a means of deciding the true distance which separates our globe from the sun, a measure which may be best described as the astronomer's standard. Unfortunately cloudy weather has prevented observation in many places, but from accounts received there appears a prospect of the present generation witnessing the solution of the problem which has still now remained an open question—the earth's distance from the sun determined by means of a Transit of Venus.

Alarming rumours having been spread abroad regarding the safety of the *Dijmphna*, with the Danish Arctic Expedition on board, now frozen up in the Kara Sea, the Danish Government have taken steps to communicate with the vessel if possible. Sir Allen Young, on first receipt of the intelligence, with his accustomed gallantry and self-sacrifice, had offered his services to Admiral Irminger; but M. Gamel, the promoter of the expedition, according to the latest news, has engaged Mr. Larssen (who was with the ill-fated *Jeannette* expedition) to start for Waigatz Island, in search of the vessel. Mr. Larssen is to start from Copenhagen in a few days. A correspon-

dence is also going on between the Governments of Denmark and Holland in view of a Dano-Dutch expedition, with the object of assisting the Dutch vessel *Varna*, as well as the *Dijmphna*. No fears are entertained at present of the safety of the vessels and their crews.

Canon Dr. Bock, the well-known antiquary, who has been making an examination of the relics belonging to the Cathedral at Berne, declares it to be richer in archæologic treasures than almost any other Protestant church in Christendom, Canterbury Cathedral included. The money worth of the treasures he estimates at upwards of 4,000,000 francs. He has found many interesting objects hidden away in cases, which had not been opened since the Reformation, and which the guardians of the collection looked upon as so much lumber. Not a few of the relics, moreover, have been incorrectly catalogued, out of sheer ignorance. A supposed carpet, described as Charles the Bold's horse-cloth, proves to be the mantle of that Prince, as Grand Master of the Order of the Golden Fleece; and possesses an intrinsic value, apart from its associations, of 50,000 francs.

Speculation is rife as to who will be the successor of Archbishop Tait. The principal names which have been publicly discussed are those of Dr. Harold Browne, Bishop of Winchester; Dr. Woodford, Bishop of Ely; Dr. Lightfoot, Bishop of Durham; and Dr. Benson, Bishop of Truro. It is not thought likely that the Bishop of Winchester would be disposed to enter upon the new responsibilities of an archbishopric, even if he were invited to do so, as he is seventy-one years of age, and his health has long been delicate. Of the remaining candidates—if the word may be used in such a connection without being misunderstood—the Bishop of Durham seems to be generally regarded as most suitable for the vacant post. Dr. Lightfoot's scholarship and personal character, his powers as an administrator and preacher, and the fact that he is a Cambridge man—the last two archbishops having been Oxford men—all seem to be points in his favour; and it is something to be said also on the same side, that he is still in the vigour of manhood, being only fifty-four years' of age. His appointment would undoubtedly commend itself very widely to public approval.

SERMONS.

By the Rev. W. T. MARRIS, at the Grosvenor Street Wesleyan Chapel.

"The fool hath said in his heart, There is no God."—Psalm xiv. 1.

THIS word "fool" has a very peculiar signification. It signifies to become shrivelled and sapless, as a flower or plant that has lost the juice which once made it lovely or useful. And, therefore, according to this significant word, the atheist has lost the very juice and sap of reason and religion.

This epithet is all the more cutting because such persons generally lay claim to more than ordinary discernment. They boast of their reason, and flatter themselves that they are in the van of human intelligence and progress, far ahead of those simple people who venture to believe the Bible and God; but this term "fool" indicates how little their reason is worth, and how little reason they have to boast about it. Having a depraved heart, a darkened mind, a seared conscience, a sapless reason, and a godless soul, "professing themselves to be wise," they have become "fools." And "the fool" who says "There is no God" is a sapless, withered apostate, in whom reason has been shrivelled and religion destroyed. Such is the definition of an atheist given by the Bible. This Psalm treats of the *Creed, Cause, and Fruits* of atheism.

I. *The very pith of the Atheist's Creed* is contained in one sentence, which consists of only two words. Or, like every other creed, it is *negative* throughout. "No God!" The Psalm directs us to a man lost in spiritual ignorance and roaming in error, muttering to himself the doleful creed, "No God!" "God is not!" But if we were to express his feelings more correctly and fully, the sentence might take this form: "Oh that there were no God!" "Let there be no God!" This is the deepest wish of the depraved and rebellious heart. And as man can easily believe what he desires to believe, he soon persuades himself that "God is not."

The term "scepticism," which is in common use, covers many ideas and forms of unbelief. Atheists, Pantheists, Agnostics, Positivists, Materialists, Naturalists, Secularists, and Freethinkers are all sceptics, but they are not all atheists. Genuine atheists are few. Rarely is a man so depraved and ignorant and foolhardy as to believe and assert that "there is no God." The common tie which binds these systems together is that they do not acknowledge or leave space for a Personal Governor and a personal government of the world. Their criticism is destructive throughout. Their common work is to demolish. Their common system is a system of negations. And in absolute atheism the negation is complete. It throws the mind back into chaotic darkness and emptiness, and does not contain *one positive idea* to guide and help us amid the awful mysteries that everywhere surround and fill us. In the atheist's creed there is no place for God, for Providence, for immortality, for prayer, for conscience, for responsibility, or for faith in the Unseen. It is throughout blank negation—utter nothingness.

II. *The Cause of Atheism.* Scepticism varies in its forms and appearances, and sceptics also differ in their character and principles and habits, and the causes which may have induced their unbelief.

Some persons have a natural tendency to scepticism. They are timid and suspicious. Like Thomas, the apostle, their disposition is to examine, and question, and hesitate. They are afraid of being deceived. They cannot believe but on the strongest evidence possible. Sceptics of this character are generally sincere and earnest; and they deserve the utmost sympathy and forbearance. They are intensely anxious to know the truth. They grapple in real earnest with the great problems of life and death, feeling shrouded in the mysteries of spiritual things. And, when convinced and saved, they make the strongest, the firmest, and the most heroic disciples of Christ.

Some persons are sceptical from habit. They have trifled with religion and questioned Divine truth until disputing and doubting have become their habit. How easily is such a habit formed! We may suspect the character of our neighbours until we find ourselves imputing faults to almost every one; and men may question the truth of Divine Revelation until they think they can see a flaw in every doctrine and a falsehood on every page. And then they read whatever suits their mental tastes and habits, and thereby confirm them. Oh, how perilous it is to yield to such a tendency!

The text refers to one chief cause of atheism—the depravity of the heart. "The fool hath said in his heart, There is no God." It is not exactly a fixed theory, or an intelligent opinion, but an *irreligious disposition* which declares itself in evil practice. It is atheism of the heart and life.

The cause of scepticism is generally *moral* rather than intellectual. Its source is the heart rather than the mind. The desires have more to do with it than the reason. The human heart *naturally* rebels against spiritual truth and Divine authority. If we could examine the hidden chambers of the heart, and understand the conditions of thought and feeling in which many a man attempts to investigate Divine truth and Christian evidence, we should not be at all surprised that he settles in unbelief. His depraved heart prompts him to believe that "There is no God;" that religion is a myth; that the Bible is a romance; that death is nought, and nought is after death. And thus he blunts the sensibilities of conscience, and blinds the mind, and lives as if all things actually were as he would have them to be. The real hindrance to his salvation is not intellectual unbelief, but natural depravity. He is not bound by the chain of honest doubt, but of passion, and lust, and sin. He would have us believe that he is soaring among the stars, searching for the light, whereas he is wallowing in the mire, hating the light, neither coming to the light lest his deeds should be reproved. The light would disturb him. Faith would be troublesome. His moral condition requires and seeks the aid of unbelief.

We do not affirm that every sceptic is a sensualist, that every atheist is immoral. Some sceptics are undoubtedly under the influence of high moral sentiment. But why? It is because they are better than their principles, and are being influenced by truth and righteousness and Christian civilisation. They are content to breathe the moral atmosphere, and to observe the moral traditions, and to wear the habiliments

of Christian society, without acknowledging their indebtedness to Christianity. But it is well known that many leading sceptics have been sad examples of immorality. The Rev. Joseph Cooke says that Tom Paine was addicted to habits which could not be named before a mixed audience; that he was filthy in his person, an habitual drunkard, and an awful blasphemer; that Rousseau affirms that the happiest moments in his entire career—a career which ran through unreportable villainies and immoralities—were in an afternoon when he was yet virtuous, and met a company of virtuous young people, and felt the strange power of the pure atmosphere which he then breathed. Some atheists to-day are not such patterns of morality that we should like our children to copy them. That all this comes from their sceptical principles, and in consequence thereof, we do not assert; for there are blasphemers and drunkards and licentious persons who are not sceptics. But unquestionably the most immoral life is in harmony with atheistic principles, and inevitably tends to confirm and strengthen them.

This view of the cause of atheism is supported by the way in which many sceptics die. Voltaire, addressing his doctor, said, "Doctor, I will give you half of what I am worth if you will give me six months' life." The doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then I shall go to hell, and you too," and soon after he expired. His nurse declared that she would not see another infidel die for all the wealth of Europe. Gibbon, the learned infidel historian of the Roman Empire, said, "The present is a fleeting moment; the past is no more; and my prospect of futurity is dark and doubtful." Hobbes said, as the last hours approached, "If I had the whole world to dispose of I would give it to live one day. I am taking a fearful leap into the dark." Goethe, the German poet and philosopher, who lived to be over eighty, and who lived and died a sceptic, makes this sad confession: "I do not remember one happy day in all my past life." And lying on his deathbed, with failing vision and wandering mind, he suddenly exclaimed, "Open the shutters and let in more light." Now, these were not obscure and illiterate persons, but leading sceptics who might be expected to set a courageous and worthy example before their followers. How different the Christian's dying exclamations! Hear the utterance of the Apostle Paul in prospect of death. Did he say, like Gibbon, "My prospect of futurity is dark and doubtful;" or, like Hobbes, "I am taking a fearful leap in the dark." Oh, no! Face to face with the King of Terrors, in the heroism of strong faith, and in the joy of a bright hope, he said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." We hear but little of the death of sceptics nowadays. Very likely many of them pass away in a state of utter unconcern, dark, and hard, and heedless. And many of them may die as full of terror and anguish as those to whom we have alluded. Now, why so? Why to the sceptic should death be appalling? Why tremble and shrink on the very sequel of his destiny if death be nought, and nought be after death? It is because his startled and faithful conscience refutes his creed; it is because his doubts have been cherished

only to cover his sins; and now that life is wasted and death draws near his doubts vanish, and he clearly sees himself surrounded with the tremendous realities of religion and eternity, which realities he never sincerely doubted, but only tried to disregard.

III. *The Fruits of Atheism.* We will not limit our view to the results which may appear in any individual life or death. Nor would it be fair to estimate these results as they now appear, checked and hindered as they are by the Bible and by religious thought and influence which everywhere pervade and colour our laws and literature and society. The only fair way to judge the fruits of atheism is to look at the mental, moral, social, national, and inevitable tendencies of atheism itself in its various forms and ramifications. Let atheism become universal, let it pervade business and commerce, and be wrought into the very texture of society. Let it be taught in our schools, and published in our books. Let the children lispen it from their infancy, and the aged speak it with their failing breath. By young and old, by learned and illiterate, through city, town, village, and home, let it be believed and acted upon that "there is no God." Let atheistic teaching supersede the Bible, and annihilate all the laws, influences, and agencies connected therewith. Let it overthrow the institutions and works of Christian charity— asylums for the aged, hospitals for the sick, homes for the orphan—institutions which are the exclusive creation of Christianity, and which are not found where Christ's religion has no sway. Atheism, like heathenism, never builds such institutions. Let it entirely destroy every religious book, and extirpate every influence, and thought, and view, and motive started thereby. And then commit the world to the absolute, unchecked sway of atheism, and what would follow? Law and order would give place to anarchy. Right would be overpowered by might. Conduct would be governed by appetite, and passion, and a regard for what is merely convenient. Communism, with its scramble for property, place, and power; and socialism, with its social disaffections, and political convulsions, and spoliation of private property, and hatred of kings, governments, and authority, would inevitably ensue. Atheism, unchecked and universally ascendant, means godlessness, lawlessness, licence, violence, revolution, and immorality in their most cruel and debasing forms. Then would become universal the profligacy and attendant evils which this Psalm ascribes to the individual atheist. It declares that by name he is a "fool;" in nature "corrupt;" in practical life, "abominable;" in his general career, "aside from God and His ways;" in his personal character, "filthy;" or, as the margin reads, "stinking," which means being wholly corrupt and worthless. The Apostle Paul gives a yet more startling description of the world without God, in the first chapter of his Epistle to the Romans. Read it.

History illustrates and confirms the teaching and warnings of Scripture. The first attempt which history records to extinguish all belief in supernatural powers, and to establish the principles of atheism on an extensive scale, and to govern a country exclusively by atheists, was made in France during the French Revolution towards the close of the last century. Her revolutionary leaders abolished the Sabbath, altered the Christian Calendar, and closed and plundered the churches.

They declared that the time had come when men should cease to fear God; and in the person of a harlot they enthroned the goddess of Reason as the object of national worship. France inscribed upon her banners, "There is no God;" she inscribed upon her tombs, "Death an eternal sleep;" and she proscribed all acts of religious worship. And what followed? The "Reign of Terror," with its diabolical plots and wholesale human slaughter. Robespierre and his associates filled the Seine with human heads which the guillotine had sheared off, and France was deluged with the blood of her best citizens. Now, that was avowedly the reign of absolute atheism, and Dr. Dwight declares that, within ten years, it is supposed that not fewer than three millions of human beings perished beneath its sway! Is human nature any better to-day? Is atheism any better? Are its natural fruits any less pernicious and ruinous? For the answer we need only look at atheism as it now appears, under various names and forms, in this and other countries. Dispossess the world of Christianity and commit it to the government of Russian Nihilists, and German Socialists, and French Communists, and English atheists, and the way is clear for unbridled appetite, unchecked lust, plots, strife, revenge, murder, revolution, and universal devastation! But let it be clearly understood, and fully believed, and always acted upon, that there is a God; that He is almighty and omnipresent, omniscient, and merciful; that He is the Ruler of the world and the Judge of men; that His Word is truth and His laws are holy, just, and good; that He will reward the righteous and punish the wicked; let this be firmly believed, and let such belief spend its full influence upon man and the world, and it will inevitably tend to law, and order, and righteousness; to a just regard for life and property; to peace and goodwill among men; to virtuous affections, upright character, and noble deeds; to personal enjoyment, the happiness of society, and the welfare of the world. Thank God! Christianity is abundantly supported by its moral and most blessed tendencies and results! And atheism, by its natural and most accursed fruits, is universally and eternally condemned and reprobated.

By the Rev. G. W. PETHERICK, B.A., the Rector, at St. Bartolomew's, Salford, on Sunday Morning, 10th December, 1882, on the Life-work of the late Archrishop of Canterbury, taking as text—

"I am in a strait betwixt two," &c.—*Phil. i., 23, 24.*

THE preacher said these words of St. Paul might well express the feelings of the Archbishop during the last four years of his sojourn on earth, having lost his son and wife. Years before, while Dean of Carlisle, five of his children were snatched away by scarlet fever. No doubt oft-times he good archbishop longed "to depart and be with Christ," but was willing to remain in the church militant as long as his Divine Master had work for him to do below. The whole career of the departed Primate was sketched, and the last scenes of his life, with his parting words and counsel, were dwelt upon. As the epitaph has it of Matthew Parker—"Corpus Matthii Archiepiscopi tandem hic quiescit"—so of Archbishop Campbell Tait—he is, through God's mercy,

"where the wicked cease from troubling, and where the weary are at rest."

Life's work well done;
Life's race well run;
Life's victory won;
He rests in peace.

The earnest prayers of the congregation were asked that God may raise up a faithful servant of the Church to fill the important post now vacant.

In the evening Mr. Petherick preached on the same subject at Heaton Moor, near Stockport. At the close of each service the Dead March in "Saul" was played, the congregations appearing very much affected by its solemn tones, and lingering long in the sacred precincts.

PARLIAMENTARY ORATORS.

VI.—RICHARD BRINSLEY SHERIDAN.

RICHARD BRINSLEY SHERIDAN was born in 1751, at No. 12, Dorset Street, Dublin. His father, Thomas Sheridan, had considerable reputation in his time as an actor and a teacher of elocution, and his mother was a woman of ability. Dr. Parr spoke of her as being quite celestial. She wrote several plays and novels, and it has been said that from one of them her distinguished son obtained the plot of "The School for Scandal."

At the age of seven Sheridan was sent to the school of Mr. Samuel Whyte, of Grafton Street, Dublin, where he acquired the reputation of being a hopeless dunce. In 1762, his family having meanwhile removed to England, he was sent to Harrow. Here he was idle and careless, but occasional signs of intellectual brilliancy were seen in him, and he gained the affections of both master and scholars by his engaging disposition. At that time, Dr. Sumner was head master of Harrow, and the eminent scholar, Dr. Parr, was one of the under masters. Both men discovered the boy's high mental endowments, and applied themselves to the task of stimulating him to diligence in the acquirement of learning. The result was that Sheridan, though he did not respond very zealously to the efforts, yet acquired a fair amount of scholarship—sufficient to be at home in after life, in Virgil and Horace, to have a thorough acquaintance with Cicero, and to read the third now and then.

Sheridan stayed at Harrow until he was near his eighteenth year, when he went to live with his father in London. Here, along with his elder brother Charles, he received instruction from an Irish gentleman, Mr. Lewis Ker, in Latin and mathematics, and his father gave him lessons in English grammar and oratory.

At the latter end of March, 1772, Sheridan was privately married at Calais, to Miss Linley, a young lady of great personal charms, who had gained celebrity as a professional singer. After the marriage they lived separately, Miss Linley passing under her own name, and it was not until April, 1778, that their union was made known, when they were publicly married by license in England.

Soon after leaving school Sheridan began to make attempts in literature, writing several small poems, translations and essays; and in 1774, being then 23 years of age, he produced the comedy of "The Rivals," which was brought out at Covent Garden on the 17th January, 1775. The comedy failed on its first representation, chiefly on account of the actor who played Sir Lucius O'Trigger, but on another actor being substituted, the play became at once popular. He followed this up with a farce called "St. Patrick's Day," and then produced "The Duenna," which was performed on the 21st November, 1775, at Covent Garden. This play gained great popularity, and was performed seventy-five times during the season. "The School for Scandal" was the next play produced. It appeared for the first time on the stage on the 8th May, 1777. Though Sheridan was only 25 years of age when he produced this—the greatest comedy in the English language—he had had it under his care some years. It is probable, in the opinion of his biographer, that he began it before "The Rivals." This shows that a great deal of trouble must have been bestowed upon its production, and bears out the theory that every great work is the result of much labour and thought. Sheridan, indeed, took immense pains over all his literary work, though his general style and character gave many people a contrary impression. "There is not a page of these manuscripts," says Moore in referring to the MSS. of the "School for Scandal," "that does not bear testimony to the fastidious care with which he selected, arranged and moulded his language." And in another place the same writer says: "It was the fate of Mr. Sheridan through life—and, in a great degree, perhaps his policy—to gain credit for excessive indolence and carelessness, while no person, with so much natural brilliancy of talents, ever employed more art and circumspection in their display."

By this time Sheridan's reputation as a dramatist was widely extended, and he might have been satisfied with the fame which his achievements in that line of life brought him, but his ambition had for some time been turning in the direction of politics, in which field many great and noble minds were then displaying their talents. Very early he had begun to write political letters and pamphlets; he had also taken an active share in the management of a periodical paper supporting Whig principles, and he now ardently longed to obtain a seat in the House of Commons. Acquainted as he was with Burke, whom he met at the Turk's Head Club, and with Fox, and the other leaders of the Whig party, who frequented the re-union at Devonshire House, where he was a welcome guest, it was natural that Sheridan should look forward to gaining this honour. His ambition was satisfied at the general election of 1780, when he was elected in conjunction with Mr. Moncton, to represent the borough of Stafford.

He made his first speech in the House on the 20th November, 1780, the subject of it being the presentation of a petition against the return of himself and colleague. His fame as a writer had preceded him, and the House listened with marked attention. The impression he left was unfavourable. The chief defect noticed in him was the faultiness of his elocution, his delivery being thick and indistinct. This, in a son of Thomas Sheridan, was a remarkable failing. There is a parallel case in Lord Chesterfield's son, the recipient of the celebrated Letters, who, it is said, was distinguished by the ungainliness of his manner.

Full of anxiety as to the result of his first attempt, Sheridan consulted a friend who had heard it from the gallery. With admirable candour the friend replied that he did not think speaking was in his line, and that he had much better have stuck to his former pursuits. Sheridan, very much depressed by the criticism, leaned his head upon his hand for a few

moments, and then vehemently exclaimed: "It is in me, however; and it shall come out." He made good his word, Continuing to seize opportunities of speaking in the House, he gradually won his way to the position of one of the foremost orators there. In less than six years after his *début*, he opened the charge against Warren Hastings, in a speech of such power that Fox declared that "all that he had ever heard, all that he had ever read, when compared with it, dwindled into nothing, and vanished like vapour before the sun," and Pitt acknowledged that it "surpassed all the eloquence of ancient and modern times, and possessed everything that genius or art could furnish to agitate or control the human mind." Burke was equally enthusiastic. He declared the speech to be "the most astonishing effect of eloquence, argument and wit united, of which there was any record or tradition." As a climax to these splendid eulogies, Sir W. Dolben moved the adjournment of the debate, on the grounds that in the state of mind in which the speech had left him, it was impossible for him to give a determinate opinion; and Pitt, in supporting the motion, declared that it was impossible to exercise reason freely "while under the wand of the enchanter."

Sheridan like Fox was an admirer of democratic institutions, and on a memorable occasion, in the session of 1780, when Burke attacked the French democracy, and declared that he would abandon his best friends and join his worst enemies, to oppose the introduction of such a democracy into this country. Sheridan replied and defended the resolution. In the course of his speech there occurred a fine passage, in which he described the way in which the French people were governed before the revolution. "What," he asked, "were their laws? The arbitrary mandates of capricious despotism. What their justice? The partial adjudications of venal magistrates. What their revenue? National bankruptcy." Then in a few words he gave a masterly sketch of the state of France at that time. "The public creditor had been defrauded; the manufacturer was without employ; trade was languishing; famine clung on the poor; despair upon all."

Of some of Sheridan's grandest efforts scarcely any record remains. Such is the case with regard to the great speech he delivered in June, 1788, when he summed up the charge against Hastings. It was very imperfectly reported; but any regret felt for its loss is almost compensated for by the pleasure which is derived from reading the speech which Burke made in the House in allusion to it, a gorgeous and impassioned description that will compare for beauty and splendour with anything to be found in the records of British oratory.

Sheridan was extremely witty. His celebrated sayings were apparently delivered off-hand, but in reality they were the result of elaborate preparation. He had secret note-books, in which he wrote down any witty ideas that struck him, and, whenever he could, he brought them out. His observation to a man named Kelly, who, having been a composer of music, had become a wine merchant—"You will import your music and compose your wine," was an instance of this, as was also his remark about Mr. Dundas, delivered apparently on the spur of the moment—"He generally resorts to his memory for his jokes, and to his imagination for his facts."

This man of brilliant gifts and great achievements died in poverty, harassed in his last hours by bailiffs, who would have carried him off while he was dying to a spunging-house but that his physician dared them to do it at their peril. Society, which had grossly neglected him while he was alive, awoke to his claims the moment he was dead, and his coffin was followed to Westminster Abbey by a crowd of nobles and men of distinction.

UPPER BROOK STREET FREE CHURCH.

REV. MR. FARRINGTON

Will Preach next Sunday morning, on

"THE WAY OF SALVATION"

And in the Evening give the third of a series of Advent addresses to the Young, subject:

"AFRAID OF THE LORD'S GLORY"

The Pulpit Record.

MANCHESTER, DECEMBER 16, 1882.

AN ancient chronicler, William of Malmesbury, tells us, how King Edgar commuted a certain tax claimed from the Welsh, for an annual delivery of the heads of three hundred wolves.

The same fierce war for the possession of the earth which man then waged in this country, and which has long resulted in complete victory on his side, is still continued with varying success in other parts of Her Majesty's dominions. A report recently published by the Indian Government states, that during the year 1881, rewards had been claimed for the destruction of more than a quarter of a million of wild beasts, noxious to man. The list includes 1,014 hyænas, 4,538 wolves, 991 bears, 3,397 leopards, 1,557 tigers, and 264,948 poisonous reptiles. This victory has however been dearly bought, for during the same period no less than 20,000 human beings have fallen a prey to the enemy; 18,000 deaths are alone due to the bite of poisonous serpents. An account like this enables the dwellers in temperate climates to understand why the Scriptures and tradition combine in making this reptile the incarnation of all that is hostile to the human race. It is satisfactory to learn that the number of poisonous serpents destroyed during the year exceeded that in the preceding year by more than 48,000.

Medical science, which has already conferred so many blessings on mankind, could bestow no greater boon upon the inhabitants of tropical countries than by the discovery of some remedy which could stay the deadly effect of the bite of poisonous serpents.

THE enforcement of oaths, a question which has frequently created grave difficulties in this country, and which unfortunately is far from being settled, is now disturbing other nations. The Italian House of Representatives at present seems to be troubled with a species of "Mr. Bradlaugh." In France the question whether religious oaths are to be retained in the Courts of Justice is now, and has been for

some time hotly and acrimoniously debated. There seems to be no hope of a satisfactory settlement, between the supporters of a church which has long lost all hold upon the thinking portion of the nation, and men who consider liberal opinions to be inseparable from atheism, and who find it impossible to understand that a nation can be free and yet religious.

Whatever may be said for or against the retention of oaths, there can be no doubt that their unnecessarily frequent use, and irreverent administration, must greatly detract from their efficacy. Nothing can be more objectionable than the manner in which oaths are as a rule administered. The gabbling over of a form of words, the touching with our lips of a delapidated book, which we suppose to be a New Testament, will scarcely we think give additional force, to what we may have to say or sign.

One of the greatest drawbacks to the progress of modern civilization among the Hindoos has been the suppression of all feminine capabilities. The native ladies have now themselves taken the matter in hand with a view to raising the social and educational *Status* of their fellow-countrywomen. The moving spirit is a young Hindoo widow—(till recently none such would have been allowed to live)—who has been delivering lectures to native ladies at Bombay on the importance of a liberal education, which alone could put them so much on an equality with their husbands as to ensure domestic happiness. The elevation of women also reacts favourably upon the stronger sex, and when their mothers and wives become more intellectual the young Hindoo gentlemen may be ready to take their part in the various departments of the Government with more intelligence. Some such substitute for the present subordinate officials of the Civil Service appears the more necessary, as we learn from a correspondent of the *Times* that among the English members premature death, and physical and mental infirmity, are extraordinary prevalent, at least in Bengal.

There are still a few Englishmen and Paris residents to whom the news that Mr. William Galignani is dead will bring back the memories of an old and pleasant time. Most of his contemporaries and his elder brother, with whom he had lived on terms of more than fraternal affection, have long preceded him into the grave, and a generation has grown up which knew not that kindly and genial gentleman in the bright and happy years of his prime. The well-known journal which his brother and he made, before the days of railways and cheap postage, a *vade mecum* that Continental travellers could not do without, still survives them, and gives promise of a longevity equal to that of its founders. Mr. William Galignani had attained his eighty-fifth year. He and his brother had accumulated vast wealth, and made a noble use of it in founding institutions for the relief of the French and English poor. They leave no obit of their blood or their name to enjoy their fortune, which is said to exceed a million sterling.

LECTURE.

By the Rev. SILAS FARRINGTON, at the Upper Brook Street Free Church.

THE OLD PARISH CHURCH.—No. II.

IN the lecture last Sunday Evening I sketched for you the long struggle through which the Christian religion at length established itself here in Manchester. So far as our religion was concerned, that struggle, though persistent, was an entirely honourable and peaceful one. We saw Christianity commencing here in the only form it then had:—coming too, in the lives of gentle, patient, self-devoted men,—every one of whom were Roman Catholics. We saw savage wave after savage wave of barbarism overwhelming it, erasing its work, destroying its hope. But ever again, upon the first dawn of opportunity, we saw good men venturing in here again to live the true light amid the darkness. And at length we saw the victory complete,—the district Christianized,—Briton, and Dane, and Norman, and Saxon alike admitting the divinity of the Christ-like spirit, and uniting their trust in the God thus made manifest unto them. We saw the Old Parish Church too rising upon its present site. We noted how Catholics endowed it with their wealth,—how the cost of its building was met freely and cheerfully with their money. We listened to its services of Matins and Vespers,—saw the great crucifix uplifted above its altar,—the smoke and swing of its censer,—the kneeling people at hours of mass,—and made ourselves familiar with the fact that quite down into the fifteenth century the present Protestant Cathedral and Parish were Roman Catholic.

To-night, I desire to bring before you the causes which seem to have conspired, not only to change the old Manchester Church from Catholic to Protestant, but to almost overthrow and destroy, throughout England, the practical efficacy of Christianity itself. For, I think, we have now all arrived at a point of time, as well as of experience, whence we may clearly see that if what we call the Protestant Reformation in England, or elsewhere, had really been a reform of life—a reform of life especially on the part of the ruling, wealthy, and powerful classes,—powerful, because wealthy,—who took this reforming so violently into their own hands;—if it had been a putting of more purity or gentleness, or unselfishness into their conduct,—more of Christ's spirit into their ordinary human relationships—instead of a greedy seizure of property, a forcible changing of external liturgical forms, and a fierce wrangle over individual preferences in doctrine,—there would not this day be that flooding back of Pagan life we see;—that weariness with Christianity,—that distrust of all forms of it, which manifestly prevails.

I suppose that people generally believe that the Old Church here changed from Catholic to Protestant;—and that the population here went over from the one form of worship to the other of their own free-will,—went over because the Pope and his court at Rome were so very corrupt that English-speaking people could no longer endure them. This however is not the case. No doubt, there was corruption enough at Rome in the early part of the 16th century. But this was little known in England; or, if known, seems to have aroused no storm of moral indignation. Probably it was the ignorance of the people that accounts for their quiescence. True, the Kings of England, for some time, had found it inconvenient to pay that tribute-money to the Pope, which, by belonging to his Church, they virtually acknowledged to be his due. But I do not find that they were especially shocked by his policy or practices. And when Martin Luther began to thunder against the system of indulgences,—and had thousands of people on the Continent in his moral

following,—the people here were not sympathetic, and showed no desire like several of the German States, like half the Cantons of Switzerland, like Denmark and Sweden, to throw off their allegiance to the central authority of Rome. In fact, it was the then King of England who wrote a book,—so shocked was he at Martin Luther,—to express his royal indignation at this dawning reformation. The Pope was so pleased with this book of the English King that he conferred upon him a title, which none of our sovereigns since have scorned to wear. Even our gracious Queen still wears the Roman Catholic title, conferred by that Pope, against whose corruption Martin Luther rebelled,—viz.:—*Fidei Defensor*; Defender of the Faith. Ever since Henry VIII. you will find the F.D. on the coins of the sovereigns of England. When many a town and city, and State of Europe, was thus in a state of rebellion at the corruptions of the Papal Court; the people here were still quiescent, were attached to their old ways of worship, to their old modes of apprehending the constitution of the Church, which for them embodied the Christian religion. It is, therefore, only historical justice to say that a change from one form of faith to another—from Catholicism to Protestantism,—did not begin here in Manchester, or indeed in the royal palace of the realm, in the moral protests aroused by iniquitous Rome. It would be pleasant enough to think so; only it would not be true!

In the early part of the 16th century, however, and in the reign of the King who first wore the Catholic title of Defender of the Faith,—England did break with Rome, and the reformation of Church externals began. The immediate cause of the change, which soon began to affect the worship in the Manchester Parish Church, seems to have been this. The Defender of the Faith had a wife whom he wished to put away; wished to put away that he might marry one of her ladies-in-waiting. He wrote to the Pope and told him that he doubted the legality of his marriage with his present wife, inasmuch as she was his brother's widow. He desired the Pope to command him to divorce her. But the Pope hesitated,—took time to consider,—which so irrit. ed t' e Defender of the Faith that he turned Protestant with a vengeance; caused the Archbishop of Canterbury to sign him a divorce; ordered Katherine to leave Windsor Castle; married the maid-of-honour; and began,—though scarcely upon moral grounds,—to out-Luther Luther. He set up a new church, and rival Papacy, of his own. Throughout England, with high hand, he began to make things over after his own likeness and image. In a short time he found himself able to kill two birds with one stone. He could destroy that form of the faith of which just now he was the defender; and he could amass treasures greater even than those his father had left him; but which he had squandered in luxurious, if not riotous living. True, the riches which now poured into his coffers from disendowing the religion of the land were ill-gotten gains. But his reforming spirit was not daunted by any murmur or scruple over that. Soon he had turned more than ten thousand persons out of their homes; confiscated the properties that afforded them their maintenance, and left them beggars, and objects of charity, upon the public thoroughfares. These were Catholics; persons devoted to the religious life, and who could not be, upon the instant, reformed by the royal command. Therefore they should be ruled and ruined! By his first act of spoliation over £160,000 are said to have flowed into his treasury. This was such a thrifty stroke of policy that he was inspired to try again; and before he died he managed, upon one pretext and another, to heap up for the Crown the exceeding great reward of, I believe, 28 millions sterling; taken from Abbeys, Monasteries, Churches, Gilds, and the other Catholic institutions of this realm. Surely this was a way of reforming the religious sentiments, o the English-speaking people!

So far as I can glean, from the existing records of that time, there was not the least desire on the part of the people of Manchester to break with the form of Christian worship which it had grown up here

with the growth of the place; and which had built a home for itself in the Parish Church. There was no part of England in which Catholicism had more ardent and sincere disciples than here in Lancashire. There were few, or no, places where King Henry's will was more unwelcome. Neither then, nor for a century later, did the people here cease to be good Catholics at heart. In fact, as we shall see, they never of their own accord relinquished the faith as they, by inheritance, had received it.

Let me not, however, represent that in Catholic days things were perfect here; that men were any more perfect here, than they were, let us say—at the Court of Rome. All I wish to say just here is, that every historical detail shows how entirely the people were satisfied with the Church that had Christianized them, so far as the style of worship, of daily discipline, and of doctrines, was concerned. There was always much that might be mended here. Here, as at the Court of Rome, and as at the Court of Henry the 8th, money, and the love of money, seems to have been at the root of many an evil. The fault to be found with the administration of religion in the Old Parish Church of those days is one which we cannot trace to Rome, but are obliged to trace to the doors of rich men who then resided either in Manchester, or in the parks and halls of the vicinity. It was these men whose influence spoiled the efficiency of religious ministrations here. You will wonder how? For these rich men were themselves Catholics. But rich men, as a rule, whether Catholic or Protestant, are prone to feel that no Church can get on without them, and that therefore the ministers of religion are bound to do their bidding; though, of course, they would always add:—"to a certain reasonable extent." They are the patrons of Christianity. They have the power to loose and bind. Whose services they would retain are retained; whose they would discard, are discarded. It would be an exceedingly interesting chapter,—and more than that,—which should reveal to us the influences, direct and indirect, of rich men upon Christianity,—upon human life. Probably, some of us would like to read it; and then burn it for very grief and shame. Well, what happened here in Manchester was, that though very sincere, and earnest, and hard-working priests served at the altar of the Old Church,—conducting the seven services daily there all through the week,—baptizing the children born here, visiting the sick, hearing the tales of the penitent, solemnizing the marriages, and burying the dead,—yet these were neither the rectors of the Church, nor the best clerks and priests, but were often somewhat inefficient and inferior men. For a long time,—a hundred years or more,—there had been dissatisfaction on this score. Why were not the rectors resident here? Why were not the best men attending in person to the welfare of the growing population? Simply because the men of landed estates; the men of property power; the men who were conscious that the prosperity of the Church depended upon their benefactions and patronage,—wished to appropriate the educated, and efficient rectors and priests to themselves,—and did appropriate them? They wanted them sometimes for tutors to their sons and daughters,—sometimes for a little good society and companionship,—sometimes to serve as clerks in carrying forward the management of their estates,—sometimes to officiate in their private chapels; and, besides this, to plan and build as architects; and, it is even said, to serve and cater as the butler of their luxurious households. These well-educated priests of the 15th and 16th century were among the most efficient and competent men in England. In addition to their learning, in the technical sense; they were trained to do well almost everything that human service requires, from the most menial offices to the higher arts. As a class they surpassed, every other, perhaps, in their general capability. The landed nobility, were, as a rule, so ignorant as to be able to perform but poorly the necessary offices of their conspicuous station;—while the yeomanry were still more ignorant and unskilful. So the rich patron coveted the best man in the church; and managed to take him away from it. He retained him as his own servant. This was the case

here in Manchester. When the present Parish Church was made into a Collegiate Church, by the Catholics themselves, it was to remedy this long-existing evil. The rectors had been accustomed to reside elsewhere. They had probably received their appointments on condition that they would reside elsewhere. They had acquired, the records tell us "an unenviable notoriety as heedless of the cure of souls." Their services were retained by the semi-princely lords of the manor; while men—perhaps more earnest—but much less competent to guide the life of a growing town, were left in actual charge of the parish.

This, as I have intimated, was a local grievance. It was an evil which every one not directly partaking of it deplored; and which the Catholic bishops, and priests, and people were steadily endeavouring to remove. It did not lessen their affection for the rites, or the doctrines, of the Catholic faith; but it did cause some bitterness and complaining against the lords of the land,—the men who then, as now, patronised, and at the same time, crippled the faith. Wycliffe said "The lords will not present, a clerk able of God's law and of good life, and of holy example to the people, but a kitchen clerk, or a penny clerk, or one wise in building castles, or other worldly doings." That is, they would not appoint a man for his piety, but for his fitness to serve as butler, or accountant, or architect on their private domains. Wycliffe also complained that these wealthy men wished all these services rendered for nought; and had their private chapels for vain-glory and hypocrisy. And when Thomas la Warre, in 1477, sets forth the evils from which the Parish of Manchester is suffering, he reiterates the self-same complaint that Wycliffe had already made touching England generally.

This, however, was not a grievance that troubled Henry the 8th. He simply would have no Church in Manchester acknowledging the authority, or using the symbols, of Rome. His son, Edward the 6th, followed up this heroic style of Christianizing the realm. The father had reformed and defended the faith by taking all the Church, and religious endowments he could lay his hands upon. The son resolved that nobody should worship in England save as his father had decreed. On the 2nd Whit-Sunday after the death of Henry the 8th the book of Common Prayer was enforced upon every parish of the realm. It was nowhere a matter of free choice. Any ministering priest who should conduct a service without it was to be, for the first offence, imprisoned for nine months, and lose his income, whatever it might be, for a year. For the second offence he was to forfeit all chance of preferment in the Church, and suffer a year's imprisonment. If he offended the third time, he was to be imprisoned for life. All dissent from the authority of the new Papacy was to be thus summarily dealt with. Places of worship in which the new liturgy was not used were closed by law. And outwardly, perhaps, even Manchester was forced to put on a Protestant appearance,—though as yet its heart was far enough from any of these things. If any one ventured to write against the new liturgy he paid £10 for the first offence; £20 for his second; and, doing it the third time, forfeited all his property, and was thrown into prison for life. Such was the will of the 2nd reformatory Sovereign and defender of the faith in England.

You can imagine that if there were any sincere Catholics in Manchester, or anywhere in the realm,—and to assume that there were none, is to assume a most fickle and hypocritical nation, since all Christians were, but yesterday, Catholics,—they were bitterly outraged and aggrieved. You can imagine too, that, unless they were saints, they lacked but the opportunity to turn fiercely upon their oppressors. That opportunity came, for a very brief period, after Edward's death. Mary, despite her father, and her brother, had always remained unreformed. She sympathised with those who suffered under this new Protestant tyranny. Once on her throne, she was not slow to allow some latitude to a sharp spirit of retaliation. John Rogers had publicly prayed that God would either change the Queen to a Protestant, or take her out of this world. This

was construed as treason, and John Rogers executed for that offence, became enrolled on the list of Protestant martyrs. The short reign of Mary is full of a reactionary violence, full of retaliations and martyrdoms, with which all Protestants have been made familiar. And during that reign the old parish church here fully returned,—if indeed it may be said to have ever departed from,—the faith that brought it into being.

When, however, Elizabeth ascended the throne the Reformation began once again with a fiery zeal. Nowhere, however, I am led to believe, did her ministers find a more difficult field than here in Manchester. Nowhere did Catholicism show its persistent vitality more plainly—or for a longer period—than in Lancashire generally. It really became necessary to establish a kind of Protestant inquisition in order to stamp it out, and even then it refused to be stamped out. The religious life of the people seemed to gain ground under this State persecution. One is amazed at the measures resorted to in order to compel the community to be converted from its old usages and associations, and become loyalty adherent to what has been styled “the female Papacy of Elizabeth.” If certain events were not in black and white upon the records of Manchester life they would be almost incredible. Ministers of the crown were sent down here to inquire into the faith of the parish. They introduced the Prayer Book once again, upon June 24th, 1559. They had power to use imprisonment, the rack, and any other species of torture in order to make the calling and election of Protestantism sure. They might levy fines even to the total ruin of men whose only offence was that they were sincerely Catholic—could not deny the faith that had nurtured them. It soon became necessary to erect a prison on the banks of the Irk in the interests of the reform. All persons accused of not doing religiously as the Queen had made up her mind that all English people must do in the forms and shows of religion were thrown into it. Sometimes it was so full that such rebellious spirits had to overflow, and fill cells at Chester. These are things not pleasant to look into, and are not written in Fox’s Book of Martyrs. A certain John Finch was brought up and questioned concerning the Queen’s supremacy. He declared that he acknowledged and submitted to her authority in all temporal matters, but that he felt himself in nowise bound to acknowledge or submit to her authority in spiritual matters. As he made this very honest and manly reply, the Earl of Derby hit him a slap on the face with his hand, as the first instalment of what he had to expect. Then he was marched off to prison. Remaining unreformed in the convictions he had so explicitly stated, he was finally put to death at Lancaster one day, and several other Manchester persons with him,—beheaded in the interest of the Protestant religion! After their execution, their heads were brought to Manchester, and placed upon the steeple of the old Parish Church—the very church in which as children they had learned to be faithful and true to the dictates of their consciences!

It is well for us, I think, to be made aware of these things. It is well for us to remember them when we are hearing too much about cruelty on the other side. Certainly here in Manchester it was not the Catholics who filled prisons, and ruined properties, and resorted to torture, and chopped off heads. On the contrary, during Elizabeth’s reign it is their moral bravery, their fidelity under persecution, and their sufferings that command our sympathy. Despite all, a deep and true affection for the old form of Christian worship still persisted. Despite all, the priests who were known to be faithful and good men were kindly treated, and received into many a hospitable home, even when it was dangerous to give them any shelter. In 1586 the Dean of Manchester and his wife, though Protestants, were kind-hearted persons. They were humane to those who had been ejected from what were now the Protestant livings of county and parish. Often they gave to some priest, or monk, or nun a night’s lodging, or a few days’ entertainment. This was brought as a

crime against them. Their names were placed upon the long list of “obstinate persons,” and they were sent up to London to be dealt with by those in spiritual authority. The Queen spared no means by which to make Lancashire, and this obstinate Manchester parish, thoroughly Protestant. She wrote letters commanding that the matter be constantly and thoroughly attended to. She deplored that the education of so many English youths was going on in the Catholic countries of the Continent. Then she ordered the nobility to recall all such youth, and gave them but three months in which to obey her command. She was withal so determined to know in whose hearts lingered a vestige of gratitude towards the faith that had Christianised the district—in whose hearts there was a kindly affection towards the devoted ministers of the old form of religion—that we find her throwing a Lancashire priest into the Tower of London, and torturing him there upon the rack, until he should name the families here who had allowed him entertainment beneath their roofs. Already, by Act of Parliament, it being declared high treason to withdraw, or feel absolved from the imperiously established religion. To say mass involved a year’s residence in a dungeon cell, and a fine of several hundred pounds. Even to be convicted of hearing mass involved a year’s imprisonment. Then, too, everybody must attend the new order of worship, whether in sympathy with it or not. If one absented himself from church for a month he was fined £20. This enactment was made because some of the people, while not offering any outward opposition, simply absented themselves from services they could not approve, from worship so violently thrust upon them. If a person stayed away from the Queen’s worship as by Parliament provided, for a whole year, he paid to the crown the sum of £200 for taking that liberty. If he engaged and harboured a Catholic tutor, or schoolmaster, for his children, he was fined £10 a month for such offending. It is difficult for us, amid this universal toleration, to throw ourselves into the furious spirit of the reforming Queen and her ministers. Even the language of her bishops was frequently seasoned to her taste. One reads of the necessity of defending the faith with “the sword of the spirit,”—a phrase in which the sword, and not the spirit, is the significant word—of using it even to blood and death—of “thrusting in the sharp sickle,”—and of “checking the leprosy with a rod of iron!”

Such were the means by which Catholicism was driven out and Protestantism driven in, up and down the kingdom. Pretexts of course were never wanting for any of these high-handed measures. King Henry, who had, it is said, “every lady in England in terror of him,” broke up the monasteries—some histories have it—on account of their moral impurities. It looks very much like badness stigmatising badness. For, this man divorced and broke the heart of his first wife; became Protestant because the Pope was not swift enough for his desires; beheaded his second wife, and married another the day after her execution; put away his fourth wife because she was not as handsome as he had expected; put his fifth wife to death without mercy; and scarcely spared his sixth wife a similar fate. And Queen Elizabeth always sheltered her severity under the plea of political necessity. It was merely an outward conformity that her Christianity consisted in and insisted upon.

I am not speaking to-night as one who deplores the change by which England threw off either the temporal or the spiritual authority of the bishop of Rome. That change soon or late was sure to come. But no one can look into the history of even this Manchester parish without deploring the way in which that change was effected. No one can read the accounts of what was done, and of what was suffered, without recalling the saying of Jesus, “Until now the kingdom of Heaven suffereth violence, and the violent take it by force.” Nor can a believer in the morality of the world, in the doctrine that whatsoever men sow

that shall they also reap, see a so-called religion, or Christianity, or Church established as the Protestant Anglican Church was set up here, without a fearful looking forward to just such results as have practically followed. The first form of Christianity came here in consecrated and very persuasive lives. This later form of it came in sharp imperious words of tyrannical command. Nay, it came as spoliation and robbery. The first touched hearts and won them to Christ. This last outraged hearts; dismayed, tempted, or destroyed them. I think Macaulay has well summed up the character of the man who behind the throne of Henry VIII really founded the policy of the Anglican Church—I mean the man who granted Henry his divorce without waiting for the reply of his ecclesiastical superiors—Archbishop Cranmer. Macaulay characterises him as "*Saintly* in his professions, *unscrupulous* in his dealings, zealous for nothing, bold in speculation, a coward and time-server in action, a placable enemy and a luke-warm friend, he was in every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of the Papal See."

The old Parish Church has often seemed, even to some of the Protestant inhabitants of Manchester, to bear Cranmer's image and superscription. So too has the established religion of the realm. It has been a compromise and a conformity, a coalition between worldliness and religion, in which worldliness has generally been very influential, and the spirit of Christ sometimes very weak. With a great deal of prestige gathered about it now, including a great many learned men, a great many mighty men, a great many noble, and some most devout and good men, the Church of England still remains a political device and institution, having, I think, far less claim to our regard as a spiritual body than either the Church it supplanted or the various growths of spiritual life which from century to century it has denied right and privilege within it. It is a field of wheat and tares ripening together toward an harvest. Let it alone, lest while ye gather up the tares ye root up also the wheat with them.

There were some parishes in England that were ready for the change of religion when it came; it is said, Manchester was not one of them. Why some places were ready and others not, is not always clear to us. But it is clear to us that the Manchester parish was not ready, that the change here was forced against the affection, the conscience, and the prayers of the people. A whole century and a quarter of struggle between monarchical and provincial desires before Manchester could be said to be Protestantised. And when the change was at length effected, the last estate was not more Christian than the first.

Only in name and in law has it ever again been the Parish Church. It has been the property of the legal sect. Often; if not always, the truly noble, effective, and conscientious life of Manchester has been in the little places of dissent and nonconformity which sprang up around it—places whose spirit has not always been so sweet as it might have been if a constant sense of State tyranny and injustice were not to this hour deeply felt within them. Nothing pertaining to religion in England needs more reforming than the inner spirit, and the outward form of the Protestant Church of the English Reformation. The simple truth concerning its founding is, that it supplanted the form of Christianity, that had spiritual birthright here, as Jacob supplanted Esau, or rather slew it, as Cain his brother Abel. And although you and I may not desire that impossible thing that we go back to think again the thoughts, or to offer the worship proper to Abel; yet let the grace be ours to hear the voice of his cry from the ground, and to see, with sorrow, the mark which the Lord hath forever set upon the brow of Cain.

MUTUAL IMPROVEMENT SOCIETIES.

ZION CHAPEL.—On Tuesday, the 5th inst., this Society met to consider the subject of "Workshops and Workmen." The president, the Rev. E. SIMON, having remarked upon the absence of ladies, which had of late been noticeable at the meetings, Mr. J. TURNER opened the proceedings by reading a paper upon "*English Workmen and Foreign Competition*." He said that one of the most difficult questions to answer was—whether England would be able to stand the foreign competition which was growing upon her. If she could not she was ruined, for she could no longer be called an agricultural country, but had to depend upon the products of trade. Mr. Turner considered that the fact that England had large supplies of coal, would avail her very little, for other countries had found coal seams, which afforded them ample supply. He thought a great mistake was being made in teaching working-men to read and write, whilst their practical education was neglected. The British workman could not combine beauty of design with practicability. He pointed out the great error of jerry-building, and showed that cheap things were often dearest in the end. He had, himself, however, no fears that the English workman would be unable to hold his own. The Englishman, if put on his mettle, will prove equal to the emergency, just as the engineer strengthens and improved his sea wall in proportion as the sea beats more violently upon it.—Mr. LIGHTWLER, Mr. H. PREST, Mr. WARNER, Mr. GOODACRE, Mr. WALKER, Mr. T. ELSON, and Mr. HEPTON took part in the debate which followed the reading.

METHODIST NEW CONNEXION CHAPEL, BOSTON STREET, HULME.—On Friday evening last, an excellent paper on "Capital Punishment" was read by Mr. R. A. Medlicraft, the essayist contending strongly against its infliction. A thoughtful and lively discussion followed, the general opinion being in favour of the essayist's views. Also, on last Monday evening, a grand concert was given in the schoolroom. Mr. Thomas Noble performed, in brilliant style, two piano forte solos. Several songs, quartettes, and glees were sung by a well-trained choir, specially selected the principals being Miss Jones, Miss Firth, Mr. T. Noble, and Mr. J. Carr. Proceeds are devoted to the Society's funds.

YOUNG MEN'S CHRISTIAN ASSOCIATION: PETER STREET.—On Wednesday last Dr. Grimke gave an interesting lecture, to men only, on "Social Purity." He commenced by giving a short descriptive account of the human skeleton, and then treated his subject in a general manner, concluding with a strong and earnest appeal to his hearers to do their utmost to maintain social purity—firstly, by using their minds and souls for the purpose they were given them: to control their bodies; and secondly, by using every influence they could to lift the fallen, support those that were falling, and protect virtue.

PARLIAMENTARY DEBATING SOCIETIES.

HARPURHEY.—The weekly meeting of this Society was held at the Harpurhey Conservative Club, on Wednesday night. Considering the weather, there was a good attendance, especially on the Government benches. Notices of questions having been read and handed in, the reply to those given last week was commenced.—Before proceeding to the debate on the "English Church Bill, 1882" before the House, Mr. S. RAMSBOTTOM (Premier) took objection to the amendment of the member for North Devon (Mr. WHITCOMBE), which states—"That the second

paragraph in the preamble of the English Church Bill, 1882, shall read as follows:—"That it is not expedient to sever the existing relations between the Church and the State, and that it would be unjust, and an act of spoliation to deprive the Church of England of any portion of her property." The Premier supported his objection on the grounds that the amendment was not aimed at the preamble, but at the bill, and if passed, would give a direct negative to it. After considerable discussion the Speaker ruled that in accordance with the Society's 15th rule, the amendment was inadmissible, and had, therefore to be withdrawn.—The debate on the English Church Bill was then resumed by Mr. S. KNOWLES (North Lincoln), who said it was an impossibility to sever all connection between the secular power and the religious life of the country. He did not wish to dispute with the members for Harrogate and Birmingham, whether the church or the devil had the largest congregation—(laughter)—but to point out that it was undoubtedly true that long years ago there existed more uniformity of religious observance than existed at the present time, and that in consequence of the despotic power which the heads of the church had, the state was forced to step in, and thus became connected with the English Church. He pointed out that the links connecting the church with the state were—royal supremacy, subordination to parliamentary control, the presence of the bishops and arch-bishops in the House of Lords, the national endowments of the church, and the accessibility of the church to all who might wish to avail themselves of its ministrations.—Mr. J. TURNBULL supported the bill on the ground that it would place the nonconformist body on a more equal footing with the church, pointing out that as it had been admitted that the church was under parliamentary control, this was an argument in favour of the bill, and a reason for severing its connection with the state.—The House was then adjourned.

NEWTON HEATH.—The fourth weekly meeting of this Society was held on Tuesday evening in the Buckley-street Schoolroom, Newton Heath, the **SPEAKER** (Mr. J. Neild) presiding. There was a large attendance of members present. After the minutes of the previous meeting had been confirmed, the House went into Committee, and fourteen new members were elected, who will take their seats at the next meeting.

Mr. JACKSON (Oxford University) repeated his question, "Whether the Government intended to withdraw Mr. Michael Davitt's ticket-of-leave, seeing that he had already—and for the third time—disobeyed its conditions?"

The **CHIEF SECRETARY** for IRELAND replied that it was not the intention of the Government to withdraw his ticket-of-leave; and if the law as it at present stood did not meet the necessities of the case, they would bring in one which would do so.

Mr. JACKSON did not consider the answer satisfactory.

Mr. BURGESS (Preston) called the attention of the Chief Secretary for Ireland to a paragraph which had appeared in the *Manchester Courier* stating the grievances of the landlords through the tenants not paying their rents, and asked "Whether it was the intention of her Majesty's Government to bring in a bill for the relief of the distressed landlords?"

In reply, the **CHIEF SECRETARY** for IRELAND said that the Government could not be cognisant of every letter that might appear in newspapers. In answer to the hon. member's question, he would say that the Government did not intend to bring in a bill for the relief of distressed landlords. Although the Government sympathised with such cases, he believed they were so rare that they would not be justified in bringing in such a bill.

Mr. BURGESS expressed his satisfaction with the answer of the hon. gentleman, and he was glad to learn that the Government sympathised with a man they had placed in the position they had. ("Oh, oh.")

The **MEMBER** for South-West Lancashire next addressed the assembly. The hon. gentleman, in the course of his speech, said that the measure with regard to bills of sale brought in by the Government was one of the best ever produced for many years, and its provisions would materially decrease bills of sale, and that therefore he would have much pleasure in giving his hearty support to such a measure.

In the debate on Ireland which followed, Messrs. CLARK (Cheltenham), TAYLOR (Glasgow), and MORRIS (King's Lynn) took part.

OLDHAM.—This Society met this week, on Monday evening, for the purpose of holding a public discussion.—The **DEPUTY SPEAKER** (Mr. Prestwich) presided.—**Mr. BOTTOMLEY** (North Devon), Conservative leader,

moved "that this House desires to place on record its want of confidence in the present Ministry." He contended that the members of the Government made promises in opposition which they had utterly failed to carry out in office. In Ireland they had brought about a terrible state of things. With regard to finance, they had increased the income-tax. They had also destroyed freedom of speech in the House of Commons, and brought about a needless war in Egypt.—**Mr. FIELD** (Dorsetbury) denied that the Government was responsible for the disturbed state of Ireland. The result of the Egyptian war would, he held, be for the benefit of the Egyptian people, for before a stable government could be established, the worst of despotisms—a military despotism—had to be put down.—**Mr. WORTHINGTON** (Lewes) followed on the Opposition, and **Mr. FREEMAN** (Perth) on the Government side. Other gentlemen spoke, and the debate was adjourned, and continued on Tuesday by **Mr. SENIOR** (South Devon), who referred to a letter which appeared in a local paper criticising the previous night's debate, and characterised it as untruthful and unfair.—A member of the opposite party rising to a point of order, the hon. member remarked if the Liberals were to have all their own way the sooner the society wound up and the better. The speaker blamed the government for the war in Egypt, and for scuttling out of Afghanistan, and now the Russians were 600 miles nearer Afghanistan than when the present ministry came in power.—**Mr. RENNIE**, (Radnor Burghs) opposed the resolution and said the cloture bill was passed because the Parliament was unable to discharge its proper functions, due to a great extent by the obstructive tactics of such men as Mr. Wharton and Lord Randolph Churchill. Speaking of the charge that government had lost by diplomatic cowardice, what the previous government won by military courage, he said Cyprus was won not by military courage but by empty demonstration of force, diplomatic courage—cowardice—if they would.

A division was taken and there were 43 for and 44 against the resolution.

LONGSIGHT.—The ordinary weekly meeting of this society was held on Monday evening, in the Mechanics' Institute, Longsight, under the presidency of the Speaker (Mr. W. E. Jones).—After the minutes of the previous meeting had been read and confirmed, the **SPEAKER** called upon **Mr. MACLAREN** (Stirling Burghs), who rose amidst applause, and said he would endeavour to answer the charges brought against the Government at the last meeting. He would say on behalf of the Government that they were prepared to give every facility for discussing the Irish question, and also that they were prepared to court the fullest investigation. Anything that the recent legislation had done in Ireland must commend itself to every unprejudiced person (oh!). He congratulated the member for Sligo (Mr. Jones) on his statesmanlike and judicial speech delivered last week, which he said contrasted widely with the fiery speech of the hon. member for Enniskillen (Mr. Gahan) oh! oh!—a speech which would scarcely bear investigation (oh! oh!) **Mr. Gahan** commenced his speech by agreeing with the member for Sligo—the present state of things in Ireland was to be attributed to the agitators; and yet in the heat of his argument he said that the condition of the country is not to be attributed to the agitation but to the policy of a weak and vacillating Government. Further on he said that those who had taken up the Irish question did not understand it at all. It was therefore scarcely necessary for him to point out the inconsistencies contained in his speech. He (the member for Enniskillen) also characterised the legislation of the government as a concession to agitation, crime and murder (Hear, hear). He was quite free to admit that the legislation of Ireland was the result of agitation; but, he asked, where did they ever hear of any real reform that was not got by agitation? The repeal of the Corn Laws, and the lowering of the franchise, were two instances of its results, as was also the Tory victory in '74, when there was agitation amongst the publicans and in the church. (Laughter). The member for Enniskillen had also stated that Ireland was prosperous under the Tory rule. If that was so, why, he asked, did the Duchess of Marlborough establish a fund to relieve distressed families; and why had the government need to send loads of provisions to keep the people from starving? Those, he contended, were facts which spoke for themselves. He maintained that Ireland to-day was more prosperous, and crime was diminishing, (Oh! and great Applause.) Still there was no doubt but that the Irish had a great grievance, which must be speedily redressed, and whilst the Government were endeavouring to do that they had to face a most hostile opposition

MUTUAL IMPROVEMENT SOCIETY.

PATRICROFT CONGREGATIONAL.—At the meeting of this Society, held on Monday, December 18th, a debate took place upon the question, "Ought capital punishment to be abolished?" The discussion was opened by Mr. Frank Cowley, who remarked that this subject was first agitated some hundred years ago, and had been gaining ground ever since. Parliament had been asked to consider it on several occasions, and in the last division in the House, in June last year, 79 voted in favour of the abolition of the death penalty, and 175 for its retention, a result which was encouraging as being an advance on previous years. A Royal Commission which made enquiries into the subject, about five years ago, reported in favour of the abolition of this punishment, and in several countries where the change now advocated had been made, and proper and effective punishments inflicted in its place, beneficial results have followed. Switzerland was an exception; but perhaps the insecurity of the prisons had much to do with its failure in that case. With reference to the Biblical argument which was so strongly insisted on by some, the speaker pointed out that while murder was punishable by death under the Jewish dispensation, other crimes were also; and if that argument was advanced in reference to one crime, it would hold equally well with others. The conditions of society were also very different in their case, as compared with the present day; there was greater ease in detecting murder red-handed, while in our day the uncertain nature of much of the evidence given in trials for murder formed a strong argument in favour of another form of punishment. He held that the Jewish laws were made for that nation alone and suited them, but we had to consider what laws would best suit our times and our people. Further, the New Testament certainly contained no teaching which justified the penalty of death, but, on the contrary, the whole spirit of Christianity and Christ's teaching were opposed to it. We had no right to take away life, unless absolutely necessary for the safety of others; and as we had not tried other punishments, and it was only by experience that we could be guided in the matter, we did not know it to be necessary, and it was therefore unwarrantable and wrong. Public opinion was also adverse to the carrying out of this law, as was evidenced by the number of petitions constantly being got up for the commutation of sentence of death. While he respected the motives of the promoters of these petitions, the speaker held that they were unwise, tending to bring the administration of the law into contempt. Jurymen were also glad to take advantage of any opportunity for evading a verdict of guilty in capital charges, and it was not right that in many cases the only alternatives were to find a prisoner guilty of murder or to let him go scot-free. The strongest argument against capital punishment was that it was not so great a deterrent of crime as a more certain, though perhaps less severe, punishment would be. It had been well said that "the certainty of punishment is far more important than its severity." If a man thought about the consequences at all before committing murder, he must know that the chances were greatly against his being hung; whereas, if he knew that imprisonment for life was a certain result of his deed, he would be more likely to hesitate. In England and Wales, from 1850 to 1879, out of 2,005 persons committed for trial for murder, only 665 (33 per cent.) were convicted, and but 375 (19 per cent.) executed; although in the same period convictions on other charges averaged 76 per cent. In Austria, out of 806 death sentences, only 16 were carried out; in Denmark only one out of 94; and in North Germany only one out of 484. Here was no certainty of a particular punishment following a particular crime. The inevitable tendency of execution was to lower the popular estimate of the sacredness of human life, and would also tend to fire the friends of the criminal with a spirit of revenge, as had lately been illustrated in Ireland. Although this penalty was now no longer attached to the various offences for which it used to be inflicted, its withdrawal had been followed by no increase in their number, but, on the contrary, by a decrease, whilst the crime of murder, for which its retention was considered necessary, had

greatly increased. In Holland, since its abolition, murders had decreased; in Finland, in some of the States of America, in Portugal, Roumania, Belgium, and one province of Italy, similar results had followed. These were facts, and "facts were stubborn things." Other arguments were adduced, such as the irrevocable nature of the punishment, not permitting restitution to be made again, when it was found that an innocent man had suffered, and, again, capital punishment set aside one purpose of all punishments—the reformation of the offender. Imprisonment for life might well be inflicted in place of hanging; and he thought with Earl Russell that "nothing would be lost to justice, nothing lost in the preservation of innocent life, if the punishment of death was altogether abolished." He begged leave to move the following resolution:—"That as the law of capital punishment answers neither of the purposes of punishment, benefit to the offender and benefit to society, it is unnecessary and ought to be abolished." The resolution was formally seconded by Mr. Rowland Kemp. Mr. E. White said that he wished capital punishment could be abolished, but the mover of the resolution had not brought forward arguments strong enough to convince him that it could be at present. The parliamentary history of this question was not very encouraging, if its advocates could but point to an increase of fifteen in the course of three years. He maintained that there was no hesitation in carrying out the present law, for juries would convict if the evidence was clearly against a prisoner. As for the public feeling on the matter, there could not be a strong feeling in favour of the proposed change, or it would be made a test question with candidates for parliamentary honours at election times. He declined to follow the first speaker into all his statistics relating to other countries, for they were no guides for us. Hanging was a deterrent from murder, and this had been illustrated lately in Ireland, where crime decreased when the law was put into execution. Penal servitude would not be a sufficient punishment to award to the gangs of men who infested some districts in that country, and went about maiming and killing their very relatives and neighbours. Mr. White concluded by moving as an amendment, "That it is not expedient to abolish capital punishment." The amendment was seconded by Mr. H. Gilbert Whytt. Messrs. Yates, Ashton, Cowley, and the Rev. W. Place took part in the debate which followed. A division having been taken, the resolution was supported by only nine votes, whilst more than twice that number voted in favour of the amendment.

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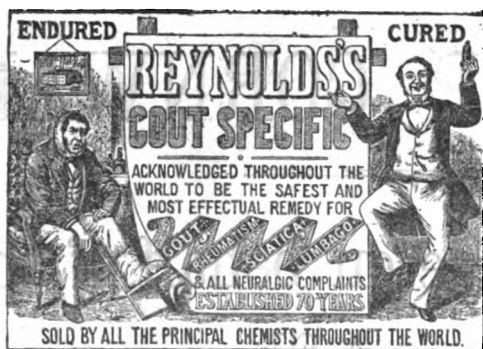
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PARLIAMENTARY DEBATING SOCIETY, }

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PARLIAMENTARY DEBATING SOCIETY } CHRONICLE.

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SATURDAY, JANUARY 6, 1883.

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NOTES.

On Christmas Day Mr. Henry Roe restored to Christ Church Cathedral, Dublin, the "State," an ancient institution of the cathedral which had disappeared in the course of its restoration twelve years ago. The old Christ Church name for the Royal seat of "State" is an interesting tradition in itself, "State" being a now nearly forgotten word, signifying a canopy. The canopies have been long forgotten, but the traditional name of the "State" attached to the Royal or Viceregal pew down to the time of the restoration of the cathedral.

Sir Percival Heywood has replied to the Bishop of Manchester, accepting, whilst he deplores, the position of antagonism which his lordship has forced upon him by the refusal to institute Mr. Cowgill to the rectory of Miles Platting. This was to be expected, for the proprietary rights of patrons are very jealously guarded by law, and so long as technical forms are complied with in the letter, interference as to compliance with their spirit is, to say the least, of doubtful issue.

Some Good Templars of Hackney having written to Dr. Benson congratulating him on his elevation to the Archiepiscopacy, and expressing the hope that the influence of his dignified position might be exercised in favour of the temperance movement, the following reply has been received:—"Truro, Jan. 2, 1883.—My dear Sir,—I am desired by the Bishop of Truro to acknowledge, with many thanks, the expression of your good wishes and those of the body on whose behalf you write. The cause of temperance and thrift is one for which he has long tried to do what lay in his power, and he hopes to continue to act in the same manner in the future.—I have the honour to be, your faithful servant, A. J. MASON, Chaplain."

Five minutes before the close of the old year M. Gambetta, ex-Prime Minister of the French Republic, died at his villa, La Jardies, at Ville-d'Avray, near Sèvres. Suppressed cry-

sipelas is said to be the immediate cause of the fatality, arising, presumably, from the gunshot wound which he sustained on the 27th November.

A few hours only before the death of M. Gambetta, Paris was startled by the intelligence that Count de Wimpffen, the Austrian Ambassador, had shot himself in a kiosk. A lowered vitality had rendered him so nervously irritable that he could no longer endure his position, constrained both in a political and pecuniary sense. It is a melancholy consolation that, as a Paris correspondent says, his death can be attributed solely to mental aberration.

The *Solicitors' Journal* notices that Monday last was a memorable day in legal annals. There then came into operation the Order made under the Solicitors' Remuneration Act, rendering obsolete, as regards a large class of transactions, the preparation and delivery by solicitors of long bills of conveyancing costs; the Married Women's Property Act, which revolutionises the law on that subject; the Settled Land Act, which gives to limited owners in possession greater powers of dealing with the settled land; the Conveyancing Act, 1882, which effects changes as to searches for judgments, powers of attorney, and other matters; the Municipal Corporations Act, which is a consolidation, with amendments, of about forty prior statutes; and the Corn Returns Act.

At the last meeting of the California Academy of Sciences, Mr. John O. Lemmon reported the results of a summer's tour of botanical exploration among the mountain ranges along the Mexican frontier of Arizona. Among his discoveries were two or three varieties of indigenous potatoes, found growing abundantly in high mountain meadows surrounded by peaks attaining a height of 10,000ft. above the sea level. The tubers were about the size of walnuts. Mr. Lemmon brought home a supply, which will be carefully cultivated. The *Scientific American* remarks that this interesting discovery goes far to settle the long-vexed question of the origin of the potato.

The subject of the proposed University College for North Wales continues to excite great interest throughout the Principality, and Aberystwith, Welshpool, Bangor, Carnarvon, Ruthin, Denbigh, Wrexham, Rhyl, and Bala are each competing for the honour and advantage of being the seat of the proposed college. At a large and influential meeting held at Newtown, under the presidency of the High Sheriff, Mr. David Davies, M.P., moved a resolution to the effect that, in the opinion of that meeting, the college at Aberystwith, which had already been established at great expense, and which was in thorough working order, was well situated for the educational wants of northern and central Wales.

Death-Roll—1882.

Lecture by the Rev. MARMADUKE MILLER, at the Methodist Free Church, Oxford Road, Sunday Evening, December, 31, 1882.

TWELVE months ago, when we reviewed the death-roll of 1881, we had to speak of several men of great mark and high distinction, whose names are familiar as household words. We had to refer to the death of the Emperor of Russia, of President Garfield, of Lord Beaconsfield, of Thomas Carlyle, of Edward Miall, of Dean Stanley, and a number more, who had rendered distinguished service to the Commonwealth. During the year that is now passing away, we have to refer to as large a number of men of the highest rank.

First and foremost on the list of the departed comes DARWIN, so far as fame is concerned. He was not only the greatest scientific man in England, but the greatest in the world. Both Europe and America with one voice pronounced him to be the most original discoverer in science this age has produced. No greater revolution has ever been accomplished than that with which his name will ever be connected, and in ages to come he will be classed with Copernicus, Bacon, and Newton. This most illustrious student of nature came of a good stock, being the grandson of Dr. Erasmus Darwin. After taking his degree at Cambridge, he was sent out by the Admiralty as naturalist in Her Majesty's ship "Beagle," on a surveying expedition. He received the appointment on the terms that, proceeding without salary, he should be at liberty to dispose of the specimens he might collect. Five years were employed in this expedition, which presented to this keen observer an infinite variety of natural productions, the comparison of which suggested to him important lessons, and furnished some of the chief material for the theory of Evolution, with which his name is now for ever associated.

But it was not until twenty years after this voyage that his startling work appeared on "The origin of species by means of natural selection." This was followed at intervals by several other works no less important, his last being a work on *Earthworms*, which appeared a few months only before his death.

Concerning the special doctrine with which Darwin's name is associated time will not permit me to say much. Before Darwin wrote, the thoughts of many able men were tending and stirring in the direction of some such thing. But it was Darwin's distinction to show the process of evolution actually going on. He exhibited the accumulation of extremely slight modifications, resulting in important changes of structure, and produced an actual working cause which does now modify the structures of animals, by the struggle for life and the survival of the fittest. This theory, in its broad features, may now be considered as established. But whether natural selection by itself, apart from the predisposing and directing influences, be a sufficient cause of the marvellous phenomena of species, is a question by no means settled. Any variation which we

can observe in species goes but an infinitesimal way towards bridging over the interval which separates such extreme forms as an elephant and a mollusc. And Darwin's application of his general theory to the "Descent of Man" rests on suppositions which cannot be verified.

However this may be, it is quite certain that Darwin's works have not only inaugurated a new era in relation to his own department of science, but they have also, in various ways, affected other sciences.

Geologists have applied his theory to the past history of the earth; Philologists have applied it to the development of language. In astronomy it has suggested new conceptions as to the life and duration of planets; in chemistry it led to fresh notions concerning the nature of organic compounds. When the theory was first propounded, it was generally regarded by religious men as hostile to revelation. But closer thought has greatly modified this impression. Good men are learning that the Bible was no more given to teach men science than it was given to teach them agriculture or cotton-spinning. The Bible is the book of man's moral and spiritual relations. As the old Cardinal said: "The Scriptures are not given to teach us how the heavens go, but to teach us how to go to heaven." In past times Christian men have made great mistakes by supposing that the Bible was given to teach all kinds of knowledge. When Columbus was full of his idea with regard to a new world the dignitaries of the Church tried to confute him with passages from the Scriptures. Great men opposed the Copernican system because it contradicted a passage in the Bible; and for teaching the Copernican system Galileo was formally condemned by the Roman Church, and it was demanded of him that he should sign a recantation, the first proposition of which ran thus:—"That the sun is the centre of the world and immovable from its place is absurd, philosophically false, and formally *heretical*; because it is expressly contrary to Holy Scripture."

In the light of such facts we should learn to possess our souls in patience, when new theories in science do not seem to harmonise with what we have supposed to be the teachings of Scripture. The new theories may ultimately be proved untrue, or our interpretations of Scripture may be proved incorrect. Do not let us fret and fume because we cannot reconcile this and that. So far as Darwin's theory is concerned, it does not even profess to account for the origin of life; and the experimental research of our most eminent scientific men are adverse to the supposition of its spontaneous generation. Granting the origin of life by a creative act, we are not closely concerned, theologically speaking, with the mode of creation. As Canon Liddon has well said: "Whether the creative activity of God is 'manifested through catastrophes, as the phrase goes, or in 'progressive evolution, it is still His creative activity; and 'the great questions beyond remain untouched. The evolutionary process must have had a beginning; who began it? 'It must have had material to work with; who furnished it? 'It is itself a law, or system of laws; who enacted them?'"

It is quite certain that Darwin himself did not regard his theory as leading to Atheism. The last sentence of his work on the Origin of Species reads thus:—"There is grandeur in this view of life, with its social power having been originally

breathed by the Creator into a few forms, or into one; and that whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning, endless forms, most beautiful and most wonderful, have been, and are being, evolved."

Dr. Darwin's greatness is not least conspicuous in the patience and care with which he observed and registered numbers of single facts, as well as groups of facts. Think of a man carefully observing and studying the habits of common earthworms for forty years. Yet this is what Dr. Darwin did. And what was the *good* of it? says one. Well, that depends upon how you define the word *good*. By his observations and experiments he has clearly proved that worms are the chief factors in preparing the soil for the growth of the plants of the earth. Indeed, it is very doubtful if there had been no worms whether there would have been any soil worth speaking of, and in that case the human race would not have existed.

The great man was buried in Westminster Abbey, near to the grave of Sir Isaac Newton; and we may safely say that there is no other country in the world that has produced two men so distinguished for scientific discovery as Sir Isaac Newton and Charles Darwin.

During the year now closing there have been no deaths amongst men of letters of such importance as those which occurred amongst men of science. So far as English Life and Thought are concerned, the death of two distinguished Americans, Emerson and Longfellow, has stirred our feelings more deeply than the death of any English literary man. There are many Englishmen who are conscious that they owe a considerable debt to Emerson. Professor Tyndall has said:—"The first time I ever knew Waldo Emerson was when, years ago, I picked up at a stall a copy of his 'Nature.' I read it with much delight, and I have never ceased to read it; and if anyone can be said to have given the impulse to my mind it is Emerson; whatever I have done, the world owes to him."

Now, considering what Tyndall has done, it is clear that we are all indebted to Emerson. You mark that Tyndall speaks of Emerson "as giving the impulse to his mind." Now, it was in giving an impulse to men's minds that Emerson's gift lay. Largely it was so with Carlyle. Multitudes who did not share Carlyle's opinions and beliefs were awakened and inspired by his works. And there are many who have little sympathy with some of Emerson's beliefs, who, nevertheless, have received considerable impulse from his writings. The reading of his works has been like a ploughshare taken through their mind. This was so with myself. I well recollect the deep interest with which I first read his works and heard him lecture. While some things shocked me, others inspired me. I was just beginning to preach when I first read his addresses, delivered before the senior class in Divinity College, Cambridge, in 1838, in which there is the following passage:—

"Whenever the pulpit is usurped by a formalist there is the worshiper defrauded and disconsolate. We shrink as soon as the prayers begin, which do not uplift, but smite and offend us. We are fain to wrap our cloaks about us, and screen, as best we can, a solitude that hears not. I once

heard a preacher who sorely tempted me to say I would go to the church no more. Men go, thought I, where they are wont to go, else had no soul entered the temple in the afternoon. A snowstorm was falling around us. The snowstorm was real; the preacher merely spectral; and the eye felt the sad contrast in looking at him and then out of the window behind him into the beautiful meteor of the snow. He had lived in vain. He had not one word importing that he had laughed or wept, was married or in love, had been commended, or cheated, or chagrined.

If he had ever lived and acted, we were none the wiser for it. The capital secret of his profession, namely, to convert life into truth, he had not yet learned. Not one fact in all his experience had he got imported into his doctrine.

This man had ploughed, and planted, and talked, and bought, and sold; he had read books; he had eaten and drunken; his head had ached; his heart throbbed; he had smiled and he had suffered, yet was there not a surmise, a hint, in all the discourse, that he had ever lived at all. Not a line did he draw out of real history. The true preacher can always be known by this, that he deals out to the people his life—life passed through the fire of thought. "But, of 'the bad preacher it could not be told from his sermon what 'age of the world he fell in; whether he had a father or a 'child; whether he was a freeholder or a pauper; whether 'he was a citizen or a countryman; or any other fact of his 'biography."

This notable passage fastened itself on my memory, and I am certain it has helped to preserve me from the pitfall of professionalism.

Emerson's ancestors, both on his father's and his mother's side, were English Puritans, who, not being permitted to live in England, and worship God according to their own lights, went across the Atlantic. His ancestor on his mother's side was a Bedfordshire clergyman, whose Puritan proclivities brought him under the ban of Archbishop Laud, he, therefore, bade his country farewell, and, with a number of his parishioners, went to New England, and founded the town of Concord. It is interesting to note how these noble Puritans who were hurried from England, have been the intellectual and spiritual salt of the great Continent of America. The father and the grandfather of Emerson were Unitarian Ministers of considerable gifts; and Waldo Emerson was trained for the ministry, and was, indeed, for a year or two, Pastor of a Church in Boston. But, on some matters, his mind was not clear. He, therefore, retired from the ministry, and devoted himself to philosophy and literature.

And take him all in all, Emerson must be regarded as the most interesting and characteristic development of the American intellect.

He not only wrote that which gave a great impulse to many noble men, but he himself lived a most noble life. Let it be said to his honor that he was "the first man of high social position in America who openly stood on the anti-slavery platform." So early as 1831 he admitted an Abolitionist to lecture on the subject in his church.

It was Emerson who first drew the sympathy of scholars to that side. The two popular orators, Channing and Wendell Phillips, soon followed, and Longfellow began to write the anti-slavery poems collected in 1842. Emerson boldly stood

by Harriet Martineau when she was nearly mobbed in the streets of Boston for her anti-slavery sentiments!

LONGFELLOW.—But widely as Emerson is known in England, Longfellow is still more widely known. The works of no American poet, and of but few English poets of our time, have been so extensively read, and so deeply loved.

Like Emerson, Longfellow sprang from a noble Puritan stock. He was a descendant of William Longfellow, who, in the days of persecution, crossed the Atlantic to seek religious freedom in Massachusetts.

By his parents Longfellow was originally intended for the legal profession, but he early educated himself to literature, and in this calling he has right nobly served his generation. There have been men who, while writing fine poetry, have lived indifferent prose. But Longfellow's life was like Milton's, in itself a psalm, and echoed the beautiful words of his lips—From a Christian standpoint no man is entitled to honour, because he is born with great gifts, much less is he entitled to honour, because he is born to great wealth. If a man possesses great gifts the question is, how did he use them? to what purpose did he apply them? and the answer to that question determines the amount of praise that is due from us.

No doubt Longfellow possessed considerable natural gifts, and he attained to considerable scholarship, but it is because he consecrated these gifts to the cause of God and Humanity that we do honour to his name.

In company with his friend, Emerson, he early lifted up his voice like a trumpet against the accursed sin of American slavery.

It has often saddened my heart to think that, for many a long year, the anti-slavery battle in America was not fought by the churches of that country as it ought to have been. The Pastors of Churches could wax very eloquent about the slavery of the Israelites in Egypt, but they were very fearful of opening their lips in relation to the slavery in Virginia and Carolina. The brunt of the battle was borne by men like Lloyd Garrison, Elijah Lovejoy, Wendell Phillips, Channing, Emerson, and Longfellow.

To Longfellow's honour be it spoken, that he wrote his slavery poems two-and-twenty years before Abraham Lincoln was elected to the Presidency. Let us read one of the songs by which he helped to rouse the conscience of the people in relation to this accursed sin. It is the picture of a fugitive slave—

In dark fens of the Dismal Swamp
The hunted Negro lay,
He saw the fire of the midnight camp,
And heard at times a horse's tramp,
And a bloodhound's distant bay.

Where will-o'-the-wisps and glow-worms shine,
In bullrush and in brake;
Where waving mosses shroud the pine
And the cedar grows, and the poisonous pine
Is spotted like the snake;

Where hardly a human foot could pass,
Or a human heart would dare,
On the quaking turf of the green morass
He crouched in the rank and the tangled grass
Like a wild beast in his lair.

A poor, old slave, infirm and lame,
Great scars deformed his face;
On his forehead he bore the brand of shame,
And the rags that hid his mangled frame
Were the livery of disgrace.

All things above were bright and fair,
All things were glad and free;
Little squirrels darted here and there,
And wild birds filled the echoing air
With songs of liberty!

On him alone was the doom of pain,
From the morning of his birth,
On him alone the curse of Cain
Fell like a flail on the garnered grain,
And struck him to the earth!

With songs such as this he did much to make the people realise the great wrong that was being done to the poor and the weak.

Against the kindred evil of war he also raised his voice.

I should not myself claim for Longfellow the position of a very great or very original poet. It was his merit rather to embody in a simple and graceful form the gentleness and loveliness which are partially visible to most men's eyes, than to open to our sight that which is hidden to the world in general.

His best poems I take to be *Hiawatha*, *Evangeline*, and *The Courtship of Miles Standish*.

But, in relation to his inferior pieces, let it be remembered that he gave fresh life to many a worn-out truism. He had the capacity to put into language which none could mistake, those deep and simple truths which all of us have the capacity to feel.

During his lifetime he made several visits to this country, and in 1869 he received from the University of Oxford the honorary degree of D. C. L. And Englishmen are now about to do honour to his name by placing a tablet to his memory in Westminster Abbey.

After particular reference to the deaths of Lord Cavendish and Mr. Burke, the rev. gentleman said:—It was part of the Fenian plan to widen the gulf between England and Ireland. They calculated that the atrocious murders would compass that end. It was not an unnatural calculation on their part, and yet it has proved to be untrue. In spite of the horror, pity, and indignation with which these murders inspired the whole British nation, the first distinct manifestation of popular feeling was opposed to the spirit of bloody revenge against Ireland, which we might have expected after such a shock. The people dimly felt that, in innocent blood permitted to be thus spilt, there must be something of the nature of a sacrifice of a higher kind—a sacrifice that should not be connected with any national frenzy of revenge. To the honour of Lady Cavendish be it ever remembered, that, after she had been so cruelly bereaved, she prayed that "God might influence the results of this most fearful crime in a manner contrary to the hopes and expectations of its perpetrators, and that it might result in the good of Ireland." In the spirit of this most Christian prayer the nation largely sympathised. It ought not to be forgotten that in past ages Ireland suffered fearful wrongs at the hands of England, "and the accumulated animosity of the past is born in the blood of Irishmen." It, therefore, behoves us to be patient, and not give way to wild revenge. With a strong hand let us continue to do justly and fear not. After speaking of Garibaldi, the preacher said that

Dr. Pusey was, in most respects, a striking contrast to Garibaldi. Dr. Pusey led a secluded life. For fifty years he was seldom seen out of Oxford. Unlike Garibaldi, with all his heart and soul he did believe in priests, and yet he was a leader of men. He was also utterly free from selfishness;

he spent a great fortune in doing good, and he accomplished a great work, although opinions will widely differ as to the nature of the work he has done.

He was the scion of a family of Flemish refugees, and was born in the year 1800. Sixty years ago he graduated First-class at Oxford. Fifty-four years ago, while still a young and untried man, he was appointed Regius Professor of Hebrew, which post he held till the day of his death. Indeed a few months ago, in his 88rd year, he was hard at work preparing new lectures for his class, when death came. If the world is right in its habit of ascribing greatness to who-ever produces great results, then it cannot be denied that Dr. Pusey was a great man. Probably the Anglican Church has had no greater leader since the Reformation. He early joined the Oxford movement, which had been originated by Newman, Keble, and Froude, and which was represented by the Tracts for the Times. Ultimately Pusey came to direct the policy of this movement, and he remained the director for nearly fifty years, during which time he saw Newman, Manning, the Wilberforces, and many of the most eminent of its early supporters pass over to the Church of Rome. Cardinal Newman has told us how instantaneously he and the first tract writers acknowledged Pusey's capacity for leadership. "Pusey," said Dr. Newman, "was hampered by no intellectual perplexities." Again he said, "Pusey is always decisive. He says, 'This is Apostolic. That is in the Fathers. This is safe. That is wrong.'" This decisive tone is one of the surest notes of the true leader of men.

His early opponents charged him with a dishonest device to carry England over to Rome. But it was not so. His aim was to re-establish the Church of England upon the foundation of *authority*. He had no faith in Protestantism. The right of private judgment he utterly ignored. He wished to see in England a native Church *authority*, which should be to this country all that the Church of Rome is to countries under its obedience. To hand over the Church of England to the Pope was never his purpose, but he did most strenuously desire to find some half-way house where the Anglican and the Roman Church might meet in friendly communion. With untiring persistency he preached the doctrines of Baptismal Regeneration, Apostolical Succession, the Real Presence, Auricular Confession, and Priestly Absolution. He also advocated the establishment of monasteries and nunneries. Whither all this tended is not difficult to see. Hence the late Pope said that Pusey was like a church bell summoning others to the household of faith, but himself remaining without.

And now the question suggests itself—What has come out of the movement of which Pusey was the leader for nearly half a century? The most widely different answers are given to this question. That his life has been a most influential life is admitted by all. At this moment there are thousands of English parishes in which men, women, and children are being taught that God's saving grace can only come through the priesthood; that the priest can, and does, make infants the children of God; that in the bread and wine at the Lord's Supper there is the real body and blood of Jesus Christ. All this, and much more of the same kind, is plain and clear. But have the people of England been converted to these Popish doctrines? The late Archbishop of Canterbury, in a paper which appeared in *Macmillan's Magazine* for October, says, "No!" He contends that the great mass of the religious population of England is as essentially Protestant as before. Mr. Froude takes the same view. He says:—"The Church has become Catholic; the borrowed name of Protestant has passed to the Nonconformist. The clergy magnify their office, but the more they make themselves, of the nature of their supernatural commission, they are driving science and criticism to ask if there is *anything* in the word super-

natural. An English Ritualistic Church will be as powerless over the lives of the people as the Roman Augur was over the Rome of Cicero and Cæsar; and centuries will pass before religion and common sense will again work together with the practical harmony which existed between them in the days of Wheatley and Arnold, and Hare and Sidgwick."

This judgment as to the outcome of this movement, by Froude, I believe to be true. There is before us the danger of an ever-widening gulf between the clergy and the laity.

Dr. Tait, the late Archbishop of Canterbury, was a remarkable man, and in the most important traits of his character, was a contrast to Dr. Pusey. Like many of the distinguished men of our times, he was a Scotsman. From Glasgow University he went to Oxford, where he became, successively, scholar, fellow, and tutor of his college.

At this time the Tractarian movement, guided by Dr. Pusey, was causing great excitement. Tait had a strong antipathy to the views that were being propounded by Pusey and Newman in the Tracts for the Times; and, in conjunction with three college tutors, he laid a memorial before the University authorities, calling attention to the proceedings of the Tractarian party.

In 1842 Dr. Arnold suddenly died, while in full possession of his splendid powers, when the trustees of Rugby offered the Head Mastership to Tait, which he accepted, and proved himself a worthy successor of Arnold. Lord Derby and the late French Prime Minister were amongst the many distinguished pupils who at that time were under his care.

In 1850 he accepted the vacant deanery of Carlisle, which was proffered to him by Lord John Russell. But it was not destined to be to him that haven of peace and happiness which the position is usually considered to afford. While there he lost four of his children in a few weeks by fever, and not long ago the late Archbishop published a very touching account of this sorrow.

After remaining at Carlisle six years he became Bishop of London, and soon made his influence felt. To provide means for meeting the spiritual destitution of London, he set himself to raise a fund of £1,000,000, to be paid in ten years, for the building of new churches.

In 1868, by the Queen's strong desire, he became Primate of England. During his primacy he generally pursued a broad and liberal policy. When Convocation passed a vote of censure on the once famous *Essays and Reviews*, the Archbishop was one of the Prelates who voted against this censure—not because he approved of all the opinions advanced in the *Essays and Reviews*, but because he considered that freedom of thought should be permitted on the topics therein discussed.

On the question of the Burials Bill he also pursued a liberal policy. In the House of Lords he manfully contended that the parish churchyards belonged to the parishioners, and that Nonconformists ought to be permitted to bury their dead with such services as they deemed most appropriate.

Probably the greatest failure the Archbishop made in his primacy was in relation to the Public Worship Regulation Bill, which he introduced to the House of Lords in 1874. When introducing the Bill he declared his strong conviction that the people of England beheld in Ritualism a disposition to return towards the Roman ceremonial, and that unless the rulers of the Church came forward to restrain it, the union between Church and State would soon disappear. The Bill was passed, but it has proved a dead failure. It is true that it put Mr. Tooth in prison, but the ecclesiastical authorities were more anxious to get him out than they were to put him in. Mr. Green has also spent some months in Lancaster Gaol; but it is very doubtful whether the Bishop of Manchester will be a party to sending another clergyman to prison. The fact is, in spite of the Archbishop's Bill, the

Ritualists are victorious along the whole line. No more convincing proof of this can be given than the course which the late Archbishop took when upon his deathbed. As is well known, Mr. Mackonichie, the Incumbent of St. Alban's, Holborn, has, in one way or another, been before the Law Courts for many years for not conducting public worship according to law. Like Mr. Green, he has flatly denied the rights of civil courts to interfere with him in this matter. There is not a clergyman in the country who has more boldly and persistently defied the law than he. His case was still pending when the Archbishop wrote to him from his deathbed asking him to resign his benefice, with the understanding that another should be provided for him in London. Mr. Mackonichie did resign, whereupon Mr. Suckling, the *extreme* Ritualist of St. Peter's, was appointed as his successor; and then Mr. Mackonichie was appointed to the living of St. Peter's, which had just been vacated by his friend, Mr. Suckling. The effect of this is, that the Church Association, who were prosecuting Mr. Mackonichie, and who had spent many thousands of pounds in so doing, were completely checkmated. No stronger proof than this could be given than that the Archbishop regarded the Act as unworkable. A case like this concerns the entire nation.

The Church of England claims to be a national church, it is established by law, and enjoys no small emoluments in virtue of that establishment.

And yet the law is absolutely set aside by Mr. Mackonichie. He distinctly declares that he will not obey the decisions of the Highest Courts. And yet, by the connivance of the late Archbishop, he is able to continue in his course with impunity. Of course the Ritualist journals are jubilant, and the Evangelical journals are deeply annoyed. "If," says the *Rock*, "after all that Evangelical Churchmen have done to vindicate the law, the law-breakers are to be honored by bishops, what is the use of any further efforts on the part of loyal Churchmen?" The *Record* describes the transaction as "a discreditable juggle," and says that "the toleration of the Mass in the Church of England has become a fact." What will be the end of the controversies, time only will reveal.

The preacher then referred to the deaths during the year of several members of his congregation, and thus concluded:—When the brave Havelock was told by the doctors at Lucknow that they had done for him all that could be done, and that his end was rapidly approaching, he calmly said, "For forty years I have been preparing for this day. Death to me will be a blessing." May God give us grace so to live, that we may meet death with the same blessed hope.

MIDNIGHT SERVICE.

The Rev. E. SIMON, at Zion Chapel, Stretford Road, Sunday,
December 31st, 1882.

"The harvest is past, and summer is ended, and we are not saved."—*Jerem. viii. 20.*

After some remarks upon the text, the rev. gentleman thus proceeded:—

EVERY day of our lives on which we are exercising freedom we are becoming slaves. If we chose Christ, we are becoming the blessed slaves of Him. God is not giving, and will not give, you up. You remember the parable of him who went out to hire labourers for the

vineyard. He went out at the third hour, and again at the sixth, and, last of all, he went once more at the eleventh hour, and it was not then too late. I am here to-night to speak of opportunities yet left to us. They are not all gone yet, brethren; there is still an open way to the willing, longing soul. We are coming to a Saviour who is not hindered because the difficulties in the way are great. Are you *willing* to be saved?—that is the question. You may have become fettered by evil habits; the summer of your opportunity may be passing away; but still, I say that that summer has not wholly gone if to-night you are willing to give Christ your heart. Strive to enter in at the straight gate, for many shall try to enter and shall not be able. There cannot be a doubt that every one in this place would like to be saved; but are you striving to enter in at the straight gate? Mere inclination to be saved will not avail us much. We have not rejected Christ, perhaps; but how shall we escape if we neglect Him? Do you remember what Paul said? No man laid hold of Christ more surely than did Paul; but he is not content with this laying hold only, and says: "This *one thing* I do;" and I believe that unless salvation is a calling in life with us it is not likely to be very satisfactory. If our hearts are in the struggle our powers will combine in the fight.

Paul said he forgot "the things that were behind." That is good advice for us at this solemn moment of the year: Forget the things that are behind you. If you have failed, forget your failures, and gird on new courage. If you have suffered anything to come between you and your brother, dig a grave and bury it. I say, dig a grave and bury it, brother, and never think of disinterring the thing you bury. Forget all that discourages, and then press on to the things that are before, like a runner pressing towards the goal.

I heard, an hour or two ago, the talk of some little children with their mother, and they were speaking of the crops they wished to grow during the coming year. One thought that she might grow a better crop of patience, and the others wished their crop to be this or that, as the case might be. Now, we should bethink ourselves of what has been lacking, and strive to overcome it in the name of Christ. But, above all, let me impress upon you that it is only the power of Christ upon you that will bring about these results. We must wait for the sun before we can blossom, just as flowers cannot open unless the light of heaven is upon them. You must give Christ the right place in your hearts; you must let Him work in you mightily in the spirit. Commune with Him day by day. Take Him as your friend through the year into which we are about to enter—as a friend, as a counselor, as a refuge from sin. Here, then, I say, is the secret of success; it is the receiving of Christ into your souls, and Christ is seeking this opportunity now. Are we after such an opportunity to be numbered with the lost? To-night if ye shall hear His voice harden not your hearts. My friend, pray—pray that Christ may open your heart to Him. Let the New Year become new to you in a sense which you did not expect, because your heart is made new through the indwelling of Christ.

The Pulpit Record.

MANCHESTER, JANUARY 6, 1888.

LENGTH OF SERMONS.

IT was not until some twelve centuries after their invention in Alexandria that hour-glasses were introduced into churches. In the frontispiece to the Bishop's Bible of 1569, Archbishop Parker is shown with the pulpit-glass beside him; and, five years prior to that, one had been affixed in St. Katharine's Church, Aldgate. They soon became general throughout the country; and few of the ecclesiastical records of the Reformation period are without the significant item, that the parish had paid so much for a glass for the pulpit, "that the preacher may know how the hour passeth away." Brand, in his "History of Newcastle-upon-Tyne," mentions "one half-houre glasse" in the inventory, taken in 1632, of the goods of All Saints' Church; but we are not informed whether or no this half-time glass was turned up to complete the full sixty minute measure, or whether the people of "cannie Newcastle" refused to have their sermons of an unconscionable length. There is an anecdote of the Rev. Peter Glas, Minister of Crail, given by Dr. Rogers in his "Familiar Illustrations of Scottish Character," which would seem to show that these half-hour glasses were then in use in that Scottish district, and that "it was a puir parish that didna hae a sand-glass." But on that side of the Border, the sand-glass was usually constructed for the full hour. Such a glass, copied from the original, occupies a conspicuous position in Doo's well-known engraving from Wilkie's picture of "John Knox preaching before the Lords of the Congregation in St. Andrew's, 1559." A later specimen of the sand-glass is shown in Hogarth's "Sleeping Congregation."

George Herbert limited his country parson's sermon to the sixty-minute measure. "The parson," he says, "exceeds not an hour in preaching, because all ages have thought that a competency, and he that profits not in that time will less afterwards." Hooker also mentions an hour as the time for a sermon's duration. Cranmer cautioned Latimer "not to stand in the pulpit longer than an hour and a half." The two sermons preached by Burgess and Marshall before the House of Commons, on the Fast, Nov. 17, 1640, occupied, together with their improvised prayers, no less than seven hours; and although the two sermons were published by their authors in an abridged form, yet, even in that clipped state, their delivery would occupy five hours. John Howe, who was afterwards chaplain to Oliver Cromwell, was celebrated for similarly long prayers and sermons, lasting over four or five hours, during the time that he was Minister of Great Torrington, Devonshire. William Huntingdon rarely preached for less than an hour and a half. Richard Baxter was gene-

rally a long time in delivering his sermons. His sermon before Charles II., July 22, 1660, is stated by Orme to have occupied an hour and a half in its delivery; while C. Stanford, in "The Life and Times of Joseph Alleine," quoting the authority of Sir James Stephen, says that "the sermon could not have been read by the most rapid voice in less than two hours." This sermon, when printed, occupies seventy pages of small quarto; the authorities just mentioned have, however, overlooked the fact set forth on the Sermon's title-page, that it was preached before the King "contractedly;" therefore, the Merry Monarch's patience was not put to so severe a test as it was when Dr. South preached before him, and stopped his sermon to beg Lord Lauderdale not to snore so loud, lest he should awake his Majesty.

The Rev. R. Gee, in a book called "Our Sermons," tells of a Scotch minister, who prided himself in setting before his hearers every Sabbath "a haill system of divinity." Barrow's sermons were of this kind—treatises, that were both exhaustive and exhausting; his Spital sermon before the Lord Mayor and Corporation of London, detained them for three and a half hours; and when he was asked whether he was not wearied in preaching it, he replied that he was merely wearied by standing so long. He might probably have given with correctness that answer, which (according to Dean Ramsay) Dr. MacKnight, the Minister of Maybole, gave to the person who asked him if he was not tired after his hour and a half sermon, "Na, na" was the reply, "I'm no tired; but, Lord, hoo tired the towk whiles are!"

Luther's instruction to a would-be preacher was this—"Go boldly into the pulpit; open your mouth like a man; and be brief."

MIDNIGHT SERVICE.

ST. EDMUND'S CHURCH, ALEXANDRA PARK.

Sermon by the Rev. H. WOODS-TINDALL, M.A. (Rector Designate of the parish).

"The night is far spent, and the day is at hand."—*Romans* xiii. 12.

IN how many senses is not that truth clear to our apprehension at the present time? Night is far spent, literally, in respect to the evening on which we are assembled. It is equally true if we speak of the hoary-headed year, which just comes in, as it were, to look upon us as a parting guest, and then fades before our vision and is speedily gone. How true is it even in a larger sense, and on a larger scale, in respect to the dispensation in which we live, and the near approach, in all great Scriptural probability, of another dispensation, which seems almost ready to tap at our doors. The night of the Gospel dispensation has almost passed away. It is far spent; and that "little while" of which our Lord spoke when He said, "And again, a little while and ye

shall see Me," must be nearly elapsed, and our Saviour's second advent near at hand. Nor would it be unsuitable for us to prepare, for in another and personal sense it may be more true than we have yet realised it; and the night of this life, for you and for me, may be far spent, and the day—God grant it may be a bright and glorious daybreak to your souls—that day of entrance into the joy of your Lord, may also be nearer at hand than we at this moment may imagine. The night is so far spent that I should like us to use the remaining moments of it in the most profitable manner. It has pleased God to permit me to arrive amongst you to commence the ministry of this church. May the Lord give us His blessing, and may He make us very useful one to another; that is my desire. Whilst speaking together of personal decision, let us lose ourselves for a time, dear brethren, in the presence of the Lord.

We are in His house—the house dedicated to His glory for the use of human but immortal souls. Let us use this great, this peculiar opportunity for His glory, and for our own personal, spiritual, and eternal benefit. You have assembled in large numbers to-night. I trust the spirit of God has caused you to assemble, because you must remember that sacred tunes, sacred seasons, sacred places, avail nothing if it be all transacted in that way which the Scripture speaks of as "in the flesh, not in the spirit." If it be lower motives which bring us together, our gathering ourselves in this House of Prayer would be of no avail for spiritual edification. You know as well as I can tell you that there must be the presence of One amongst us whose presence we desire to know—the presence of the Lord, the presence of the Holy Spirit. Now we have a very few moments before 1882 passes into the realms of its ancestors and predecessors. Let us spend the last few moments upon our knees, and afterwards we will join in a few words of prayer and singing, and then I will speak a few words in the opening moments of 1883.

* * * * *

The night is spent, the day is upon us, may the Lord grant to each one here a year of prosperity, a year of personal domestic blessing.

The Apostle goes on to say: let us cast off works of darkness, and let us put on the armour of light. If our prayers, our meditations, and our thoughtful hours are to bring about the result at this time, they must be followed by true repentance.

We admit that in life of all kinds—commercial or religious—there are such things as moments of mighty impulse, there is no question about that; but if there is to be progress, if there is to be any satisfaction, if there is to be rooting growth, and fruiting, there must not only be an impulse, but there must be a change of life, and if you and I want this year of 1883, to the commencement of which God in His mercy has brought us, to have all the blessings which, on our knees, we have been praying for, we must follow the Apostle's advice, and cast off the works of darkness. There is not a person in this assembly to-night, however well pleased he is with himself, if his fellow-man even were to deal with his inmost soul, he would have to confess, "I have got about me some work

of darkness." You know what that work of darkness is. I do not know. It is not necessary that I should. The animal appetites, the sensual instincts, the earthly surroundings, temporary entanglements, the World, the Flesh and the Devil, I know not what it is, but you will see, if God searches your heart in the spirit of the first psalm we sung to-night, "Search me, O God, and try my heart, prove me, and know my works," He will not only put His finger on one work of darkness, but on several. These must be abandoned, stripped off, just as in the morning you rise, and leave the night-clothes behind you.

"The night is far spent!" The whole of the Apostle's argument follows on this line, that in temporal things as it is out of place for men to wish to appear in the daytime in their night-clothes, so in spiritual things it is out of place to continue worldly habits. It is time for us to have done with words and habits and deeds and ways which belong to that period to which the Apostle refers when he says, "Ye are not children of the night—ye are children of the day." If you do not, it is no use going down on your knees, it is no use beseeching God for a happy year, it is no use aiming for spiritual prosperity, if you do not abandon the works of darkness which Conscience and Scripture rebuke you for. How difficult it is to persuade some mind to leave that which is a spiritual loss. If I should show to you to-morrow morning some great loss in your business which you could avoid, you would not require a pulpit exhortation to induce you to give up the cause of your loss, you would say, "My object is gain, not loss." Now, brethren, let us be as wise in spiritual matters as we are in commercial matters. Have you set your face towards God? Do you know what it is to be a Christian—to belong to Christ? Then, if so, lay aside for your own personal benefit, lay aside the works of darkness, whatever it involves, cut off the right hand, pluck out the right eye, that you may enter into life halt or maim, rather than be denied admittance. On the other hand, the Apostle goes on to say, "Let us put on the armour of light."

Time will not permit me at this hour to sermonise. The only thought which I will indulge in is, you want protection. We often find ourselves weak. I have had many men, sterling men, men of energy, I have had them come to me and say, "You do not know how miserably weak I am; I feel as if I must give up." What is the cause of all that weakness? Sin; that is the source of it all. We are weak; we therefore want strength. The greatest source of strength is to be arrayed in this armour of light. If we had more of this armour of light temptations would glance off as soon as they struck us. It is because we are so ready to receive them that Satan is so successful. I believe there is no protection for men against the wiles of Satan, the manifold snares and temptations to which you will be exposed in life, so effective as a decided profession of Christianity. Why, sometimes you can come and say things to a man who is only a half and half Christian, which you dare not do before a son of God. He is a man of growth, a man of decision, a man who, if you dared to suggest such things to him, would immediately give you a very strong and forcible reply. That man's righteousness is his protection.

Put on the armour of light, young men and young women, whom I rejoice to see here to-night in large numbers. Do

not be afraid of saying that you are Christians. Of course you desire to be Christians, and the sooner you say so, the sooner you will have taken your stand. You will have taken a pledge for God and a pledge for Christ. Why not? Has He not pledged enough for you, and can you not be man enough to be pledged for Him? Then your very wearing, the armour of light, will be protection to you. Be decisive.

Oh! that it might please God that many hearts might be decided to-night. You cannot go in your own strength, you will fail; you must go to Jesus, and say: "Lord, renew my will; Lord, be Thou my sponsor; Lord, let me lean my weakness upon Thee; Lord, let me repose my helplessness upon Thy firm shoulders;" and then, in the strength of Christ, you will be strong. In your own strength you will be a plaything for Satan; in Christ's strength you will defeat him. Finally, my brethren, let us put on the armour of light. Shall we do that this morning? What a blessed year it will be you will be able to say: "Old sins, old temptations, old decoys, I have buried them by the strength of Christ." You will see them as Israel of old saw the Egyptians on the shore of the Red Sea. On the other hand, you will be able to say: "God has made me, Jesus has dawned upon my inmost soul, the Spirit of God has assisted me to do what I could not do in my own strength. Where I have tried and failed, now, by the help of God and the strength of His holy spirit, I am more than conqueror, through His grace, which strengthened me." The year will be one of advancement, instead of being marked, like its predecessors, with decay and defeat; you will be able to leave this House carrying with you His strength, and be enabled to live the year as you have never lived before.

PARLIAMENTARY ORATORS.

IX.—LORD BROUGHAM.

BROUGHAM does not come within the list of the classic speakers of the House of Commons, but he was endowed, notwithstanding, with the most astonishing powers of mind, and was capable of displaying remarkable eloquence. He will not stand comparison with the great orators who flourished in the generation preceding his own, but he was in the first rank of his contemporaries.

Henry Brougham was born at St. Andrew's Square, Edinburgh, on the 19th September, 1778, and was educated at the High School, and at Edinburgh University, where he picked up a great quantity of varied knowledge. Lord Campbell says that "during a curriculum of four years, Brougham attended all the classes, including that of church history, and acquired a store of information which, if not always profound and exact, was prodigiously extensive, and over which, with the assistance of a powerful memory, he ever had a ready command, inasmuch that if shut up in a tower without books, at the end of a year, he would have produced (barring a few ludicrous blunders) a very tolerable 'Encyclopædia.'"

Having finished the usual curriculum at the University, Brougham devoted himself to the study of law, and in 1800 was called to the Scotch bar. As in Scotland law and literature have frequently gone hand-in-hand, Brougham determined to write a book. Accordingly he set to work and produced a respectable book on "The Colonial Policy of the European Nations." It was a work on which years might have been advantageously spent, whereas he gave only a few months; consequently it was not a standard production; but considering the short time that had been devoted to it, it was a wonderful performance, and for a young man under twenty-five, was certainly marvellous.

In 1801 the *Edinburgh Review* was started by Sydney Smith, Jeffrey, Horner, John Murray, and other enthusiastic young Whigs. Brougham was asked to join the staff and did so. His contributions to it were multitudinous. He reviewed works on chemistry, surgery, divinity and strategy, wrote political articles and criticised poems. He was fond of indulging in the slashing style of criticism, in which work he was very often assisted by Sydney Smith. "I remember," said the latter, "how we got hold of a poor little vegetarian, who had put out a silly little book; and how Brougham and I sat one night over our review of that book, looking whether there was a chink or a crevice through which we could drop (here suiting the action to the word) one more drop of verjuice." It was Brougham's treatment in this style of Byron's 'Hours of Idleness' that provoked Byron's terrific satirical poem—'English Bards and Scotch Reviewers.' Jeffrey, the editor, came in for the chief share of the abuse in that production, but Brougham also received a cut:—

"Yet mark one caution. Ere thy next Review
Spread its light wings of saffron and of blue;
Beware lest blundering Brougham destroy the sale,
Turn beef to bannocks, cauliflowers to kail."

Having achieved some success in literature, having tried his powers as a speaker, and found them reliable, Brougham conceived the design of entering upon a wider sphere than that which was open to him as a Scotch advocate. He determined to join the English bar, and on the 14th of November, 1803, he was admitted to the Society of Lincoln's Inn. He lived in Edinburgh two years longer, and at the end of that removed permanently to London. During the time intervening between his being entered at Lincoln's Inn, and his being called to the bar, he read law, but not very energetically, and he never became a great lawyer. He spent the rest of his time at this period in writing articles for the *Edinburgh Review*, in attending the gallery of the House of Commons, and in dining out, his company being much sought in society.

For a long time after he was called to the Bar, Brougham received no briefs, the expectation that he would rise rapidly, owing to the reputation he had in society, not being fulfilled. When he began to obtain briefs, he did not greatly distinguish himself as a pleader, notwithstanding his great eloquence. He seemed more anxious to display his oratory than to benefit his clients, and it was noticed that he was not very successful in winning verdicts. Consequently regular practice did not come to him until he acquired fame as a debater in the House of Commons.

This occurred in February, 1810, when he was elected, by the influence of the Whig leaders, member for the rotten borough of Camelford. He had acquired reputation as a speaker, and sometime before he had represented the merchants of Liverpool at the bar of the House, on their petitioning against the Orders in Council, when he had delivered night after night a series of masterly speeches to listening crowds. Consequently his début was looked forward to with interest. Contrary to expectation, he did not deliver a flaming oration the first time he took his seat. It appears he had made a vow not to speak for a month, and he kept it by what must have been to him an almost super human effort of self-denial. But he made amends to himself by giving unlimited licence to his tongue ever afterwards, and "it was remarked," says Lord Campbell, "that for the future he never was in his place a whole evening in either House of Parliament without regularly or irregularly more than once taking part in the discussions."

The subject on which Brougham first made his mark was that of Negro Slavery, and such was his masterly treatment of it, that four months after taking his seat, (June 15th, 1810) he was allowed to take upon himself the responsibility of moving an address to the Crown on the subject, which was carried without opposition. In the following session he took up the question again, and carried a bill by which persons engaged in the Slave trade were declared to be guilty of felony.

He next attacked the famous Orders in Council, which had been issued by way of retaliation against Napoleon's Berlin and Milan decrees, which declared the British Isles in a state of blockade. After seven weeks' examination of witnesses in the House, he moved an address to the Crown on the 16th June, 1812, to recall the Orders. The speech he delivered on that occasion was considered a masterpiece. It produced a profound impression on the House, and after a subordinate member of the Government had made a futile attempt to answer it, Lord Castlereagh rose and announced "that the question need not be pressed to a

division, because the Crown had been advised immediately to rescind the Orders in Council."

Soon after this he lost his seat for Camelford, which had changed owners. He was now out of Parliament and in a very gloomy state of mind. Some Liverpool merchants, grateful for his exertions, asked him in conjunction with another Whig, Mr. Creevy, to contest that borough against Mr. Canning and General Gascoigne. He consented, but failed in his appeal to the constituency, and he then remained out of Parliament four years, during which he energetically pursued his career at the bar, where he gained such a reputation, first by his defence of some libel cases, and afterwards by his championship of Queen Caroline, that Lord Campbell asserts that he held a higher position at the bar than any man in England ever did before, or probably ever will again.

In the beginning of 1816 he entered Parliament again for the rotten borough of Winchelsea, and in 1830 became one of the representatives for Yorkshire. In the same year he became Lord Chancellor, and was raised to the peerage as Baron Brougham and Vaux. He died at Cannes, on the 7th May, 1868, in his ninetyeth year.

As a speaker Brougham was distinguished by the vigour and fluency with which he could pour forth unpremeditated oratory. No subject ever came amiss to him, and no occasion in debate ever found him unequal to the demands made upon him. His descriptive powers were very great, and he was also capable of the most vigorous invective and of the most scathing sarcasm. His readiness of speech made him a great power in debate, and when defending his policy or conduct, he did not limit himself to apologetic statements. His attitude was one of scorn and defiance; he seized the weak points in the arguments of his opponents with a sort of fierceness, and turning upon them, dealt blow after blow with unerring sureness and overwhelming force. He welcomed attack because it afforded him a pretext for retaliating with the sarcasm, the invective and the withering scorn of language which he always had at his command. When assailed he responded with alacrity, and rushed joyfully into the fight. On the memorable occasion on June 23rd, 1819, when Mr. Peel attacked the Education Committee of which Brougham was chairman, the latter at the close of the speech, sprang to his feet, threw himself savagely upon his opponent, and gave himself up to the task of demolishing his accusations, and of covering him with scorn and ridicule, with a kind of grim delight.

He was fond of ornate and polished perorations. These compositions were often too florid and high flown, but they rarely failed to be distinguished by loftiness of sentiment and beauty of diction. Some idea of his style in them may be gained from the following choice passage from the peroration of his speech on Law Reform, delivered in the House of Commons on the 7th February, 1828.

"It was the boast of Augustus—it formed part of the glare in which the perfidies of his earlier years were lost—that he found Rome of brick and left it of marble—a praise not unworthy of a great prince, and to which the present reign also has its claims. But how much nobler will be the sovereign's boast, when he shall have it to say, that he found law dear, and left it cheap; found it a sealed book—left it a living letter; found it the patrimony of the rich—left it the inheritance of the poor; found it the two-edged sword of craft and oppression—left it the staff of honesty and the shield of innocence."

The following passage from Brougham's speech in the House of Commons on the Army Estimates, March 11, 1816, is illustrative of his descriptive power. He was engaged in comparing the state of things abroad at that time with what they were in 1792, and the passages quoted contains a description of the events of this former period:—

"That was really a period of external danger. Never was there greater room for anxiety; never had the statesmen, not of England only, but of all Europe, more cause for apprehension and alarm—more occasion for wakefulness to passing events—more ground for being prepared at every point. A prodigious revolution had unchained twenty-six millions of men in the heart of Europe—gallant, inventive, enterprising, passionately fond of military glory, blindly following the phantom of national renown. Unchained from the fetters that had for ages bound them to their monarchs, they were speedily found to be alike disentangled from the obligations of peaceful conduct towards their neighbours. But they stopped not here. Confounding the abuses in their political institutions with the benefits, they had swept away every vestige of their former polity; and, disgusted with the rank growth of corruption to which religion had offered a shelter, they tore up the sacred tree itself, under

whose shade France had so long adored and slept. To the fierceness of their warfare against all authority, civil and religious, at home, was added the fiery zeal of proselytism abroad, and they had rushed into a crusade against all existing governments, and on behalf of all nations throughout Europe, proclaiming themselves the redressers of every grievance, and the allies of each people that chose to rebel against their rulers. The uniform triumph of these principles at home, in each successive struggle for supremacy, had been followed by success almost as signal against the first attempts to overpower them from without, and all the thrones of the continent shook before the blast which had breathed life and spirit into all the discontented subjects of each of their trembling possessors."

LECTURE.

SCOTTISH BALLADS.

WILLIAM LAWSON, Esq., *Principal of Longsight Grammar School, delivered the following Lecture in the Scotch National Church, Rusholme Road, on the evening of Tuesday, the 19th inst., under the auspices of the Young Men's Society, on "The influence of the ballad poetry of Scotland on the national character," the Rev. JAMES MACKIE, M.A., in the chair.*

(CONCLUDED FROM No. 9.)

THE dramatic style, which prevails so much in the lyric ballads of Scotland, while it contributes greatly to the interest they excite, also shows that they have originated among a people in the earlier stages of society. Where this form of composition appears in songs of a modern date, it indicates that they have been written after the ancient model. That this is so may be illustrated by a reference to the most ancient compositions that we know of—the Hebrew Scriptures and the writings of Homer. The form of dialogue is adopted in the old Scottish ballads, even in narration, whenever the situation described grows interesting. This sometimes produces a very striking effect, of which an instance may be given from the ballad of "Edom o' Gordon," a composition apparently of the 16th century. I am sorry I have been unable to lay my hands upon a copy of it, and can just remember one verse of it; but the story is simply this: The Castle of Rothes, in the absence of its lord, is attacked by the robber Edom o' Gordon. The lady stands on her defence, beats off the assailants, and wounds Gordon, who, in his rage, orders the castle to be set on fire. That his orders are carried into effect we learn from the expostulations of the lady, who is represented standing on the battlements and remonstrating on this barbarity. She is interrupted:—

O, then, bespak her little son,
Sat on his nourice knee
Says, "Mither, dear, gie ow're this house,
For the reek it smithers me."
"I would gie a' my gowd, my child,
Sae would I a' my fee,
For a'e blast of the wastlin' wind
To blaw the reek frae thee."

The circumstantiality of the Scottish love songs, and the dramatic form which prevails so generally in them, probably arises from their being the descendants and successors of the ancient ballads. In the beautiful modern song of "Mary of Castle-Cary" the dramatic form has a very happy effect. The same may be said of "Come under my pladie," by Hector M'Niel, which runs thus:—

Come under my pladie, the nicht's gaun ta fa',
Come in frae the cauld blast, the drift and the snaw;
Come under my pladie, and sit down beside me,
There's room in't, dear lassie, believe me, for twa.
Come under my pladie, and sit doon beside me,
I'll hap ye frae every cauld blast that can blaw;
Come under my pladie, and sit doon beside me,
There's room in't, dear lassie, believe me, for twa.
Gae 'wa wi' your pladie! auld Donald, gae 'wa;
I fear na the cauld blast, the drift, nor the snaw;
Gae 'wa wi' your pladie! I'll no sit beside ye,
Ye might be my guteher! auld Donald gae 'wa.
I'm gaen to meet Johnie—he's young and he's bonnie—
He's been at Meg's bridal, fu' trig and fu' braw;
Nane dance sae lichtly, sae gracefu', sae tightly,
His cheek's like the new rose, his brow's like the snaw.

Dear Marion, let that flee stick to the wa',
Your Jock's but a gowk, and has naething ava;
The haile o' his pack he has now on his back;
He's thretty, and I'm but threescore and twa.
Be frank now and kindly—I'll busk ye aye finely;
To kirk or to market there'll few gang sae braw,
A fien house to bide in, a chaise for to ride in,
And flunkies to 'tend ye as aft as ye ca'.

My father aye tauld me, my mither an' a',
Ye'd make a guid husband, an' keep me aye braw;
It's true I lo'e Johnnie, he's young and he's bonnie,
But wae's me! I ken he has naething ava.
I hae little tocher, ye've made a guid offer,
I'm now mair than twenty, my time is but sma';
Sae gie me your pladie; I'll creep in beside ye—
I thoht ye'd been aulder than three score and twa.

She crap in ayont him, beside the stane wa',
Whare Johnnie was listenin', and heard her tell a';
The day was appointed, his proud heart it dunted,
And strack 'gainst his side as if burstin' in twa.
He wander'd hame wearie, the nicht it was drearie,
And, thowless, he tint his gate 'mang the deep snaw;
The howlet was screamin', while Johnnie cried "Women
Would marry auld Nick, if he'd keep them aye braw."

Our Scottish songs are of very unequal poetical merit, and this inequality often extends to different parts of the same song. Those that are humorous or characteristic of manners have in general the merit of copying nature; those that are serious are tender, and often sweetly interesting, but seldom exhibit high powers of imagination, which indeed do not easily find a place in this species of composition. The alliance of the words of the songs with the music has in some instances given to the former a popularity which otherwise they would not have obtained. The association of the words and the music of these songs with the more beautiful parts of the scenery of Scotland, contributes to the same effect. It has given them not merely popularity, but permanence; it has imparted to the works of man some portion of the durability of the works of nature. If, from our imperfect experience of the past, we may judge with any confidence respecting the future, songs of this description are the least likely to die. In the changes of language they may, no doubt, suffer change; but the associated strain of sentiment and of music will, perhaps, survive while the clear stream sweeps down the vale of Yarrow, or the yellow broom waves on the Cowden knowes.

The first attempts of Burns in song-writing were not very successful. His habitual inattention to the exactness of rhymes and to the harmony of numbers, arising probably from the models on which his versification was formed, were faults likely to appear to more disadvantage in this species of composition than in any other; and I would also remark that the strength of his imagination, and the exuberance of his sensibility, were with difficulty restrained within the limits of gentleness, delicacy, and tenderness which seem to be assigned to the love-songs of his nation. Burns was better adapted by nature for following, in such compositions, the model of the Grecian, than of the Scottish muse. By study and practice, however, he surmounted all these obstacles. In his earlier songs there is some ruggedness, but this gradually disappears in his successive efforts; and some of his later compositions of this kind may be compared, in polished delicacy, with the finest ballads in our language; while in eloquence of sensibility they surpass them all. His songs, like the models he followed and excelled, are often dramatic, and for the greater part amatory; and the beauties of rural nature are everywhere associated with the passions and emotions of the mind. Disdaining to copy the works of others, he has not, like some poets of great name, admitted into his description exotic imagery. The landscapes he has painted, and the object with which they are embellished, are in every single instance, such as are to be found in his own country. In a mountainous region, especially when it is comparatively rude and naked, the most beautiful scenery will always be found in the valleys and on the banks of the wooded streams. Such scenery is peculiarly interesting at the close of a summer day. As we advance northward the number of the days of the summer indeed diminishes; but from this cause, as well as from the mildness of the temperature, the attraction of the season increases, and the summer night becomes still more beautiful. The greater obliquity in the sun's path on the ecliptic prolongs the grateful season of twilight to the midnight hours, and the shades of the evening seem to mingle with the morning's dawn. The rural poets of Scotland, as may be expected, associate in their songs the expression of passion with the most beautiful of their scenery in the fairest season of the year, and generally in those hours of the evening when the beauties of nature are most interesting. To all these adventitious circumstances, on which so much of the effect of poetry depends, great attention is paid by Burns. There is scarcely a single song of his in which particular scenery is not described, or allusions made to natural objects, remarkable for beauty or interest; and although his descriptions are not so full as are sometimes met with in the older Scottish ballads, they are in the highest degree appropriate and interesting. As instances of this, listen to his

LEA RIG.

When o'er the hill the eastern star
Tells bughtin-time is near, my Jo,
And owsen frae the furrowed field
Return sae douf and wearie O!
Down by the burn where scented birks
Wi' dew are hangin' clear, my Jo,
I'll meet thee on the lea rig,
My ain kind dearie, O!

In mirkest glen, at midnight hour,
I'd rove and ne'er be eerie O!
If through that glen I gae wi' thee,
My ain kind dearie, O!
Although the night were ne'er sae wild,
And I were ne'er sae weary, O!
I'd meet thee on the lea rig,
My ain kind dearie, O!

The hunter lo'es the morning sun
To rouse the mountain deer, my Jo,
At noon the fisher seeks the glen,
Along the burn to steer, my Jo!
Gie me the hour o' gloaming gray,
It makes my heart sae cheerie O!
To meet thee on the lea rig,
My ain kind dearie, O!

And as at the present moment, while war's horrors are hurtling in the air, hear how the magician singer makes the young wife wail for her absent husband in

LOGAN WATER.

Oh, Logan, sweetly did'at thou glide
That day I was my Willie's bride!
And years sin syne hae o'er us run,
Like Logan to the simmer sun.
But now thy flowery banks appear
Like drumlie water, dark and drear,
While my dear lad man face his faes,
Far, far frae me and Logan braes.

Again the merry month of May
Has made our hills and valleys gay;
The birds rejoice in leafy bowers,
The bees hum round the breathing flowers.
Blythe morning lifts his rosy eye,
And evening's tears are tears of joy;
My soul, delightless, a' surveys,
While Willie's far frae Logan braes.

Within yon milk-white hawthorn bush,
Amang her nestlings, sits the thrush,
Her faithfu' mate will share her toil,
Or wi' his song her cares beguile;
But I wi' my sweet nurslings here,
Nae mate to help, nae mate to cheer,
Pass widow'd nights an' joyless days,
While Willie's far frae Logan braes.

O wae upon you, men o' state,
That brethren rouse to deadly hate,
As ye make mony a fond heart mourn,
Sae may it on your heads return;
How can your flinty hearts enjoy
The widow's tears, the orphan's cry;
But soon may peace bring happy days
And Willie hame tae Logan braes.

Listen, again, to how he wooed and won his "Bonnie Jean," his loving faithful, forgiving wife—

BONNIE JEAN.

There was a lass, and she was fair,
At kirk and market to be seen,
When a' the fairest maids were met
The fairest maid was Bonnie Jean;
And aye she wrought her mammie's wark,
And aye she sang sae merrily,
The blithest bird upon the bush
Had ne'er a lighter heart than she.

But hawks will rob the tender joys
That bless the little lentwhite's nest,
And frost will blight the fairest flowers,
And love will break the soundest rest.

Young Robbie was the bravest lad,
The flower and pride o' a' the glen:
And he had owsen, sheep, and kye,
And wanton magic's nine or ten.

He gaed wi' Jeanie to the tryste,
 He danced wi' Jeanie on the down,
 And lang ere witless Jeanie wist
 Her heart was tint, her peace was stown.
 As in the bosom o' the stream
 The moonbeam dwells at dewy e'en,
 So trembling, pure, was tender love
 Within the breast o' bonnie Jean.
 And now she works her mammie's wark,
 And aye she sighs wi' care and pain,
 Yet wist na what her ail might be
 Or what would mak her weel again.
 But didna Jeanie's heart loup licht,
 And didna joy blink in her e'e,
 As Robie tauld a tale o' love,
 As e'en'ing on the lily lea?
 The sun was sinking in the west,
 The birds sang sweet in ilka grove;
 His cheek to her's he fondly preest,
 And whisper'd thus his tale of love.
 O, Jeannie fair, I lo'e thee dear,
 O canst thou think to fancy me;
 Or wilt thou leave thy mammie's cot,
 And learn to tent the farms wi' me?
 At barn nor byre thou shalt na drudge,
 Or naething else to trouble;
 But stray amang the heather belle,
 And tent the waving corn wi' me.
 Now what could artless Jeannie do?
 Sue had nae will to say him na;
 At length she blushed a sweet consent,
 And love was aye between the twa.

Occasionally the force of his genius carries him beyond the usual boundaries of Scottish song, and the natural objects introduced have more of the character of sublimity. We have an illustration of this in his grand "Scots wha hae wi' Wallace bled," an ode unsurpassed in the power of sublimity of conception and sentiment by no other minstrel of any language or country. With regard to this glorious ode, Burns, in a letter to Mr. George Thomson, who was at the time publishing a collection of Scottish songs, of which the largest number and by far the best of them were supplied by Burns, without any remuneration, mentions bearing the air, "Hey, Tuttie, taittie" (one of the names of this tune) played by Fraser, a celebrated oboist of Edinburgh, and that it filled his eyes with tears. He then alludes to the tradition, which he had met in many places in Scotland, that the air was Robert the Bruce's march at the Battle of Bannockburn, and says: "This thought in yesternight's walk warmed me to a pitch of enthusiasm on the theme of liberty and independence, which I threw into a kind of Scottish ode, fitted to the air that one might suppose to be the gallant Royal Scot's address to his heroic followers on the eventful morning." Mr. Thomson objected to the air as being wanting in dignity to give expression to the poetry; and after a good deal of controversy Burns consented that it should be adapted to the tune of "Lewie Gordon," and to this tune, Mr. Thomson's choice, it first appeared. In a subsequent edition, however, Mr. Thomson, convinced that Burns was right in his judgment, changed it to "Hey tuttie, taittie," to which tune it has ever since been sung.

BRUCE'S ADDRESS.

Scots, wha hae wi' Wallace bled
 Scots wham Bruce has often led
 Welcome to your gory bed,
 Or to victorie!
 Now's the day and now's the hour!
 See the front of battle lour!
 See approach proud Edward's pow'r
 Chains and slavery!
 Wha will be a traitor knave?
 Wha can fill a coward's grave,
 Wha see base as be a slave,
 Let him turn and flee!
 Wha for Scotland's king and law,
 Freedom's sword will strongly draw,
 Freeman stand, or freeman fa'
 Let him follow me!
 By oppressions, woes, and pains,
 By our sons in servile chains,
 We will drain our dearest veins,
 But they shall be free,
 Lay the proud usurpers low,
 Tyrants fall in every foe!
 Liberty's in every blow!
 Let us do or die!

Every item of information we can get concerning this grand Ode, is of the highest interest. I find, in a letter written by Mr. Syme to a friend,

thus refers to it. Mr. Syme, who was one of the masters of the Edinburgh High School, and an intimate and valued friend of the poet, had arranged a short tour through some of the lowland counties together. One night, during their ride, they encountered a terrific storm of rain, thunder and lightning; in the midst of this "war of elements" Burns never spoke a word, and was completely absorbed in his own thoughts; Mr. Syme, speaking of this circumstance, says in his letter—"I told you that in the midst of the storm, on the wilds of Kenmore, Burns was wrapt in meditation. What do you think he was about? He was charging the English army along with Bruce at Bannockburn. He was engaged in the same manner on our ride home from St. Mary's Isle, and I did not disturb him. Next day he produced me the following address of Bruce to his troops.

On several occasions the genius of Burns loses sight entirely of his archetypes, and rises in strains of uniform sublimity. Instances of this kind appear in his "Ode to Liberty" and the "Song of Death." These last are of a description of which there is no type in the English tongue. The national songs of England are not martial, but naval. If we were to seek a comparison of these national songs of Scotland with others of a similar nature, we must have recourse to the poetry of ancient Greece or modern Gaul. Burns has made an important and undying addition to the songs of Scotland. In his compositions, his poetry equals and often surpasses the music. He has enlarged the poetical scenery of his country. Many of her rivers and mountains formerly unknown to the muse, are now consecrated to his immortal verse. The Doon, the Logan, the Ayr, the Nith and the Cluden, will in future, like the Yarrow, the Tweed and the Tay, be considered as classic streams, and their borders will be trod with new and superior emotions.

There are no species of poetry, the productions of the drama not excepted, so much calculated to influence the morals as well as the happiness of a people, as those popular verses which are associated with national airs, and which, being learnt in the years of infancy, make a deep impression on the heart, before the evolution of the powers of the understanding. The compositions make an important addition—perhaps the most important—to the popular songs of his nation. Like all his other compositions, they exhibit independence of sentiment; they are peculiarly calculated to increase those ties which bind generous hearts to their native soil, and to the domestic circle of their infancy, and to cherish those sensibilities which under due restrictions form the purest happiness of our nature.

Just one word in conclusion on Burns's force as a poet. This lay in the powers of his understanding, and in the sensibility of his heart, and these will be found to infuse the living principle into all the works of genius which seem destined to immortality. His sensibility had an uncommon range. He was alive to every species of emotion. He is one of the few poets who can be mentioned, who have at once excelled in humour, in tenderness, and sublimity; a praise unknown to the ancients, and which, in modern times is only due to Ariosto, to Shakespeare, and perhaps to Voltaire. To compare the writings of the Scottish peasant with the works of these giants in literature may appear presumption; yet it may be asserted that he has displayed the "foot of Hercules." How near he might have approached them by proper culture, with lengthened years, and under happier auspices, it is not for us to calculate, but while we run over the melancholy story of his life, it is impossible not to heave a sigh at the asperity of his fortune, and as we survey the records of his mind, it is easy to see that out of such materials have been reared the fairest and the most durable of the monuments of genius.

CALENDAR OF PARLIAMENTARY DEBATING SOCIETIES AND MUTUAL IMPROVEMENT SOCIETIES.

- Monday, January 8th.**—Higher Broughton Presbyterian Church Literary Society. Lecture "A Lesson, with Black-board Illustrations," by M. Butler. Patricroft Congregational M.I.S. "Readings" by the members. Manchester Athenaeum D.S. "The English Land Question," by Mr. W. Hill, Jun.
- Tuesday, January 9th.**—Meeting of the Salford P.D.S. Chorlton Road Association "Social Evening." Eccles Baptist M.I.S. Literary Evening—"Selections from Milton." St. Margaret's M.I.S. Lecture "The Revolutionary principles of the 18th Century," by the Rev. F. C. Woodhouse, M.A.
- Wednesday, January 10th.**—Meeting of the Harrington P.D.S. Meeting of the Gorton P.D.S. Meeting of the Stretford P.D.S.
- Thursday, January 11th.**—Lever Street Essay and Debating Society—"Capital Punishment," by Mr. A. Champness. Meeting of the Cheetham P.D.S.
- Friday, January 12th.**—Astley Lane M.I.S. Discussion: "Is an Established Church advantageous to the Nation?" Introduced by Mr. T. Shaw. Lower Mosley Street M.I.S. Lecture "Wit and Humour," by Rev. W. A. O'Connor, B.A. Oldham Road Independent M.I.S. "Socrates" by Rev. W. Hubbard.

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OF THE FOLLOWING

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EDMUND BURKE—See No. 4.
CHARLES JAMES FOX—See No. 5.
WILLIAM PITT—See No. 6.
RICHARD BRINSLEY SHERIDAN—See No. 7.
HENRY GRATTAN—See No. 8.
GEORGE CANNING—See No. 9.

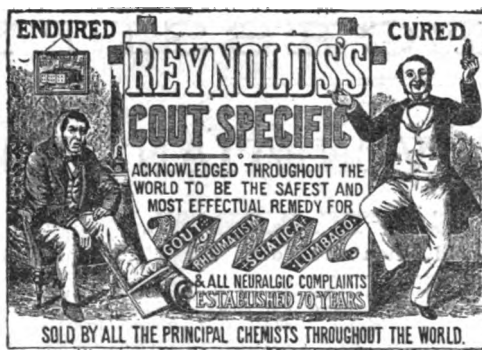
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the **PULPIT RECORD**

AND **MUTUAL IMPROVEMENT SOCIETY, PARLIAMENTARY DEBATING SOCIETY, } CHRONICLE**

No. 12.—Vol. I.

SATURDAY, JANUARY 20, 1883.

[PRICE ONE PENNY.]

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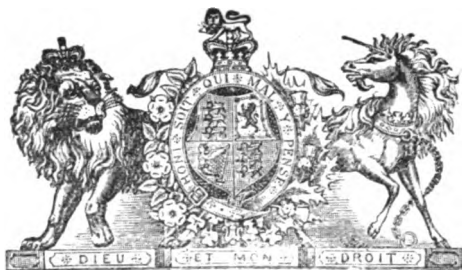
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THE PULPIT RECORD.

No. 14.—Vol. I.

SATURDAY, FEBRUARY 8, 1888.

[PRICE ONE PENNY.]

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NOTES.

The election of Dr. Benson to the Primacy of all England took place on Monday in Canterbury Cathedral, in accordance with the quaint ceremony which has been observed in electing each succeeding archbishop since the time of Henry VIII. The next step in the filling up of the Primacy will be his "confirmation," which is fixed for Saturday next, at Bow Church, Cheapside. The performance of that ceremony will render vacant the see of Truro, and complete Dr. Benson's election as Primate of All England. It will then only remain for his lordship to be enthroned, which ceremony is fixed to take place in Canterbury Cathedral on March 29th. It is intended to give an official reception to Dr. Benson on the occasion of his arrival in Canterbury for enthronement. He will be received by the municipal authorities at the Town Hall, and the Town Clerk will read an address of welcome. Preaching at Truro the other day, Dr. Benson mentioned that he had that morning received an affectionate, brotherly letter from the Patriarch of the Syrian Christians, condoling with him on the departure of their dear friend and father the late Archbishop, and praying for his successor.

The form which has at length been selected for the memorial to the late Archbishop of Canterbury (after providing for perhaps too many local memorials), will probably command general assent. The Tait Memorial Fund will be placed in the hands of the Archbishop for the time being, to be used at his discretion for home Mission work in London and elsewhere. This fund is aptly described by Mr. Beresford Hope as a kind of pocket-money of the Church of England for the increasing emergencies that may arise, but cannot be forecast. In presiding over the Mansion House meeting in support of the movement, Prince Leopold spoke of the national idea of an Archbishop of Canterbury as being likely for many

a generation to be unconsciously moulded on the character of Dr. Tait. At Rugby a scholarship is to be founded by Dr. Tait's pupils, in memory of their Head Master.

A motion for judgment was made in Chancery on Saturday in default of pleading in an action by the owners of the Tavistock Chapel against the Rev. Charles Gordon Cumming Dunbar. The plaintiffs obtained from Mr. Justice Chitty an *interim* injunction to restrain the defendant, although regularly ordained as a clergyman of the Church of England, from officiating in the chapel, as he was not licensed by the Bishop, and therefore not a "regular clergyman of the Church of England" within the terms of the lease under which the chapel was held. No statement of defence had been delivered, and the time for its delivery had expired. The Colonial ex-Archdeacon who desires still to style himself as an Archdeacon, did not appear, but it was mentioned that he had written saying that he would appear and consent to a perpetual injunction, but without costs. Mr. Justice Chitty said that the plaintiffs were entitled, as a matter of course, to the relief claimed. The order would be for a perpetual injunction with costs.

In a lecture at Manchester last week, on the legal and social position of women, Miss Lydia Becker took occasion to say that she hoped the bill for legalising marriage with a deceased wife's sister, would never pass into law until women had looked into the matter, and made up their minds whether they would like it or not; and until they had insisted that it should be just and equal between husbands and wives, and between men and women. At present it was grossly unequal, and if passed in its present shape would add a new degradation to women.

A Civil List pension of £50 has been granted to Mrs. Haas, the widow of Dr. Ernest Max Haas, of the Printed Book Department of the British Museum. It has likewise been decided to charge upon the Civil List the pension (£200) awarded to the widow of Professor Palmer.

On Monday, at the meeting of the Royal Geographical Society, Sir Henry Rawlinson in the chair, a paper was read by Lieut.-Colonel Beresford Lovett, on "Route Surveys in the Elburz Mountains of North Persia;" and the chairman announced that Mr. Leigh Smith had presented £1,000 to the society, in recognition of the interest taken in his Polar Expedition, his experiences in which he had promised to recount at the next meeting.

The well-known Welsh musical composer and instructor, Mr. John Owen, "Owain Alaw," died at Chester last Tuesday.

OLDHAM STREET WESLEYAN CHAPEL, MANCHESTER.
FINAL SERVICES.

SERMON.

By the Rev. EDWIN H. TINDALL, Sunday evening, January 28th, 1883.

"Thus saith the Lord; again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, 'Praise the Lord of Hosts: for the Lord is good; for His mercy endureth for ever:' and of them that shall bring the sacrifice of praise into the House of the Lord."—Jeremiah xxxiii., 10, 11.

TWO pictures are here skilfully sketched by the inspired prophet. The first is a picture of desolation, of cities deserted, of Jerusalem itself without inhabitant, and consequently of streets in which neither worshipping hosts, nor sacrificial offering, nor songs of Zion were known. The second picture is a perfect contrast to the first. It describes these same cities once more restored to their earlier glory, civil and religious rites again in full operation, voices of joy and gladness rending the air, and the house of God as formerly, when eager worshippers offered there the sacrifice of praise.

The prophetic eye looked upon these scenes through no long era of time. At the very period when Jeremiah spoke from his prison, prefacing his announcement with the authoritative, "Thus saith the Lord," Jerusalem was being besieged, a hostile army was at her gates, and famine, captivity, or death, like grim spectres, confronted the people. In a few short months at most, the end would come, when the "gold would become dim, the most fine gold would be changed, and the stones of the sanctuary would be poured out in the top of every street." When the march of events verified the prophetic forecast, and the bulwarks of the hitherto impregnable city were broken through,—Jerusalem taken,—and the remnant carried captive into a strange land, truly the desolation was complete. Well might Jeremiah utter his affecting lamentation! "How doth the city sit solitary, that was full of people? How is she become as a widow? She that was great among the nations, and princess among the provinces, how is she become tributary?" "The ways of Zion do mourn, because none come to the solemn feast, all her gates are desolate, her priests sigh, her virgins are afflicted, and she is in bitterness."

It is significant, both of the uses of adversity, and of the compensations often accompanying trouble, that "Jerusalem remembered in the days of her affliction, and of her miseries all her pleasant things that she had in the days of old."

Recollections of past mercies certainly do tend to relieve the gloom into which the people of God may be plunged. They are our songs in the night. As memory carries us back to the brightness of bygone years, helping us in thought both to experience over again our vanished joys and blessings, and to surround ourselves once more with all the pleasant things we had in the days of old,—is not a mighty

agency for good brought into activity, which, if rightly cherished, ought to inspire fresh courage and new hopes?

And Jerusalem remembered! What a splendid past her people had to remember,—a past full of goodness and mercy,—a past in which the befriending hand of God could be distinctly traced. Even so far back as the days of Moses they were commanded to "ask of the days that were past, which were before them, since the day that God had created man upon earth, and to ask from the one side of heaven unto the other, whether there had been any such thing as that great thing which God had done for them" in making them his people! Many chapters had been added to their book of mercies since the death of Moses on lonely Nebo. Wealth, and honor, and influence, and national greatness had come to them as blessings direct from heaven. God, too, had made Himself a name and a habitation in their midst. Whatever else might be forgotten Jerusalem would remember her pleasant things connected with Mount Zion. It was beautiful for situation,—the joy of the whole Earth,—the city of the great King,—the mountain of His holiness,—God was known in her palaces for a refuge. Kings had assembled against her,—had passed by,—they saw—they marvelled—they were troubled—they hastened away!—And before these pleasant things could be forgotten, memory her self must be dethroned.

The prophetic picture brings into view one discouraging feature of the situation. Among the people were some who were incredulous as to the future. They said—"This place shall be desolate." The circumstances appeared to admit of no remedy. The glory was departed, and, as they believed, departed for ever. The cause which had brought about the national calamities had much to do with the national despondency. But judgment was tempered with mercy. A bow of promise appeared in the cloud. "Behold," said the Lord, "I will gather them out of all countries whither I have driven them in Mine anger, and in My fury, and in My great wrath, and I will bring them again to this place, and I will cause them to dwell in safety; and they shall be My people and I will be their God."

Thus it was to be and thus it came to pass. Many of those who went into captivity lived to take part in the restoration of Jerusalem and the rebuilding of the Temple. They had become "chief of the fathers"—and were ancient men that had seen the first house, and "when the foundation of the second house was laid before their eyes, they wept with a loud voice, and many shouted aloud for joy, so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people, for the people shouted with a loud shout, and the noise was heard afar off."

Who can wonder at this mingling of tears and praise? Contrast could hardly be greater than that existing between the two houses. The first was built in splendour,—when the political horizon was cloudless, and the national wealth without limit. As a structure it was the pride of every Jew, and the envy of surrounding nations. Adorned with surpassing magnificence,—built of the costliest materials,—and furnished with vessels of priceless value, perhaps it was impossible for imagination in its highest flights to conceive anything that could surpass the actual grandeur of that house. But the second house was built under conditions vastly dif-

ferent. The people were poor,—the materials of the simplest,—excessive embellishment was impossible,—no neighbouring nations brought their tribute,—and no world-wide enthusiasm was excited on its behalf. The work was carried on under constraint and fear. Still the people were not without encouragements. God *bids* them go on. He speaks to their leaders and commands them to be strong. “And be strong all ye people of the land and work, for I am with you, saith the Lord of Hosts, and I will fill this house with glory. The silver is Mine, and the gold is Mine, saith the Lord of Hosts, the glory of this latter house shall be greater than of the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts.”

Every word of this gracious promise was intended to drive away despondency and to encourage the loftiest hopes. There was something worthier than pride in a decorated palace. Material splendour was to give way to a glory that should excel. A sensuous service was to be superseded by a spiritual. This second house was to witness the manifestation of a glory to be derived from the presence of One who was greater than Solomon. There Christ was to appear,—its courts would be trodden by the feet of the Son of God. There the hallowing influences of His life were to be felt, and the surpassing wisdom of His words acknowledged, and the tenderness of His love brought home. “In this house I will give peace,” saith the Lord of Hosts. And following peace there would be the voice of joy and the voice of gladness—worshippers would return—praise once more would fill the house—and the burden of praise would be, “For the Lord is good—for His mercy endureth for ever.”

And now we turn from the predictions of Jeremiah to look upon another scene of desolation, a scene presenting some points of similarity and happily some points of contrast with the one we have considered. The circumstances under which we gather to-night naturally suggest that scene. This venerable sanctuary is about to be dismantled, its walls thrown down, and its history closed. Like other central city chapels and churches which have felt the influence of time and commercial growth, its former uses have almost gone. The congregation worshipping here has gradually become reduced in number, until but a remnant remains. It has once and again been predicted that a few years would certainly suffice for its extinction. And yet how reluctant many have been, and perhaps still are, to part with a building around which so many sacred memories gather! Here the voices of many of Methodism's noblest sons have been heard preaching the everlasting gospel. Here connexional movements, which have exerted a powerful influence on our church, may be said to have had their origin. Here untold multitudes have found the pearl of great price, or have united in the worship of the Great King. Many remember sainted parents or friends departed, whose spiritual history centres in this time honoured house. Can we really wonder at the strength of a sentiment which has caused many to hesitate before assenting to its removal, even though that removal involves a complete and beneficial reconstruction? Love for the place where our fathers worshiped ought not to be lightly esteemed. When good Nehemiah waited upon his royal master in a strange land his countenance grew sad. “Why is thy countenance sad,” asked the King, “seeing thou

art not sick; this is nothing else but sorrow of heart.” With meekness and fear Nehemiah replies—“Why should not my countenance be sad when the city, the place of my fathers' sepulchres lieth waste!” Apart from a natural love of home and country, the sacred associations of the place, and its desolation, made Nehemiah yearn to return unto the city of his fathers' sepulchres, that he might rebuild it. Similar feelings to those which moved Nehemiah, stir our hearts to-day. The desolation which has befallen this house we mournfully admit. The sacred associations centering here we reverently cherish, and if a hand is put forth to touch this hallowed place, it is not intended to destroy but rather to restore. For we “take pleasure in her stones and favor the dust thereof.” It may be comforting, at least if we like Jerusalem in her sorrow, try to remember all the pleasant things we had in the days of old. More than a century has passed since John Wesley opened Oldham Street Chapel. But perhaps we may be permitted to go back still further in our present review, in order that we may briefly narrate some of the facts and incidents connected with the rise and progress of Methodism in Manchester.

Wesley's teaching was known in Manchester before he himself visited the town. The Rev. John Clayton, Chaplain, and afterwards Fellow of the Old Collegiate Church of this city, was one of the group of young men who at Oxford earned the name of “Methodist,” from their regular and orderly mode of life. The first preaching place in Manchester was a small upper room of a house near the Blackfriars Bridge, on the bank of the Irwell, and it was first used about the year 1740. On the room becoming too small the Society went to a chapel in Withy Grove, belonging to the Anabaptists, but not staying there very long went in 1750 to a meeting house they had erected for themselves in Birchin Lane. In 1752 the Manchester “Round” or “Circuit” included the counties of Lancaster, Derby, Chester, Stafford, with part of Yorkshire. The names of the societies, stewards and the amount of money brought in from each place, are entered in the Society's book of that date by John Wesley himself.

It was by no means uninteresting to pass through the items of expenditure which were entered in the Society's book. Some indeed would positively provoke a smile. Thus “for the preachers at the Quarterly Meeting, 5s.” “Mr. Fisher's pocket money, 6s. 4½d.” Fisher was the preacher at that time. “Christopher Hopper's wife, 4s. 6d. His inkhorn 3d.” These apostolic men went forth without purse or scrip. They cast themselves upon Divine providence, were ready to go anywhere trusting in the Lord—being ready even to lay down their lives for Christ. With agents possessed of such a spirit, with the glad tidings of a present salvation as their message, and with unfaltering faith in the Holy Spirit's operations, could we feel surprise at the successes which accompanied their labours? As men of God they were men of power, and blessing followed the preaching of the word.

For three years after the opening of Birchin Lane Chapel, the mob was troublesome, but, upon the punishment of their ringleaders, for various crimes, the congregation was permitted to worship in peace. Little could be looked for from the magistrates of that day, whose conduct as a class

Wesley strongly criticises. He spoke of them as "wretched magistrates," who would not assist to preserve order, although they had the power. The influence of this persecution which was very general, was that it bound the people together, and increased the piety of the members. Thus under date March 29th, 1752 (Easter Sunday) he writes: "I spoke severally to each member of the Society and found reason, after the strictest search, to believe that there was not one disorderly walked therein."

Wesley's visits to Manchester were generally timed so that he was in the neighbourhood about Easter, and many a time had the voice of that great man been heard preaching in the Methodist Chapel the grand doctrines of the resurrection. From 1750, when Birchin Lane was opened, until 1781 when the Society took possession of the New House in Oldham Street, Wesley's visits numbered at least thirty. He often preached at five or seven in the morning, and at five o'clock in the evening. On Sunday morning he usually attended church as a hearer, if not himself preaching. In April, 1776, John Spear, a linen draper, and David Richardson, had purchased the site on which this chapel stood, from Sir Ashton Lever, at a yearly ground rent. The probable origin of the names of Spear St. and Lever St. would be here observed. The chapel site and buildings were subsequently in 1781 conveyed to fifteen trustees. The whole of the property was now duly vested in trustees upon the trusts of the Chapel Model Deed by an order of the Board of Charity Commissioners. The chapel itself was opened by John Wesley, on March 80th, 1781. He said "it was about the size of that in London. The whole congregation behaved with the utmost seriousness. I trust much good will be done in this place."

On Sunday, April 1st, he wrote, "I began reading prayers at ten o'clock. Our country friends flocked in from all sides. At the Communion was such a sight as I am persuaded was never seen in Manchester before. Eleven or twelve hundred communicants at once; and all of them fearing God." Upon five other occasions Wesley recorded having administered the Sacrament in this Chapel, when the number of communicants varied from a thousand to sixteen hundred, according to his estimate.

A saying was current that Wesley thought the site too far out of the town, and too much in the country. Upon what basis this report was founded the preacher could not ascertain, but it was likely to be correct. Any one looking over the map of Manchester would find that several years after the Chapel was opened few buildings had been erected on the land east of Ancoats Lane and south of Portland Street. The fields came almost close up to these now important thoroughfares. The bulk of the population of Manchester was housed near Deansgate, and it might easily appear that the new site was too far from the centre of the population. As it now happened the Chapel occupied a most central position, and, perhaps, could be found more readily accessible than almost any other position that might be named.

The superintendent-preacher stationed in Manchester when the Chapel was opened was John Walton, his colleagues being John Allen, and Alexander McNab. Wesley visited Manchester thirteen times during the ten years between the opening of the Chapel and his death.

The Conference met the year after Wesley's death, which occurred in 1791, in Oldham Street Chapel, being the third Manchester Conference and the second in the building. Two hundred ministers met under deeply affecting circumstances. Twelve Conferences have been held in the Chapel since this memorable Conference.

In 1818 Salford and Manchester were made into two circuits. In 1814 Morning Services were begun in the Chapel, and in the same year the Trustees consented for the administration of the Lord's Supper to take place in the building. In 1816 the Morning Chapel was built, which was of one story until 1860, when another was added.

Until December 27th, 1819, the Manchester Society had been carried on without Circuit Stewards. Society and Poor Stewards had long been known. But it was not until 1819 that Circuit Stewards were appointed. About that time the Trustees resolved "that if any person bought or sold their interest in a pew, or took more rent for a pew, or let more sittings in a pew than they pay for, such person or persons should have notice to quit."

Gas was introduced into the Chapel in 1826; heating apparatus in 1881. Till that time it had been thought that closing the ventilators would amply suffice to keep the Chapel warm.

The name of Oldham Street Chapel was inseparably connected with the Centenary movement, which had its origin there. In many Methodist houses the picture of the Centenary meeting held an honored place. Of the hundred persons represented in that scene only two, at present, survive.

Time only allowed him to mention other great gatherings connected with the Education movement, the Relief and Extension movement, more recently, that connected with the Thanksgiving Fund, and the two splendid gatherings recently held for young men and young women. It was doubtful whether two such meetings could be held anywhere else in connection with Methodism, outside the Metropolis.

It was startling to think how rapidly changes had followed one another since 1868. In that year the Trustees passed the following resolution:—"That necessity having arisen for increased accommodation in the body of the Chapel, it is agreed to make four family pews on each side, under the gallery, in a portion of the free seats."

The congregation was now not more than sixty or seventy. Amid the discouragements it was some joy to think that the present desolation which had overtaken Oldham Street had resulted from success.

The growth of the Church could be abundantly shown. When the Chapel was opened there were three preachers and 1,426 members. Upon the same ground now there were 72 preachers, 218 Chapels and preaching places, and about 22,000 members; there were 28 circuits, besides a host of agencies not thought of a century ago.

As new life would be entered upon in the restored Sanctuary, and under conditions more favourable to success. There was encouragement and strength in that motto, which had an unperishable charm for Methodists the wide world over—

"The best of all is, God is with us."

PARLIAMENTARY ORATORS.

XIII.—THE LATE LORD DERBY.

EDWARD-GEOFFREY SMITH STANLEY, fourteenth Earl of Derby, was born at Knowsley, in Lancashire, on the 19th March, 1799; his father, Lord Stanley, afterwards becoming the thirteenth Earl of Derby. He was educated at Eton and at Christ Church, Oxford, where he distinguished himself as a classical scholar, the Chancellor's prize for Latin verse being awarded to him in 1819. He also began to show oratorical talent, and it is said that he used to take lessons in elocution from Lady Derby, his grandfather's second wife, who before her marriage had been a celebrated actress. It was inevitable with his natural gifts and the position he occupied, that he should early become a member of the House of Commons, and he had only just attained his majority when he was returned as the representative of the nominal borough of Stockbridge in Hampshire. He began his political life as a Liberal, and he was for four years a silent member of the House. When he did break silence it was upon a mere parochial question, the subject being a private bill for lighting Manchester with gas. Notwithstanding, however, the unexciting nature of the subject, he created a favourable impression, and his speech was reported as being characterised by "much clearness and ability." His next effort was during the same session, and was a much more striking attempt, the subject being Mr. Hume's motion for a reduction of the Irish Church Establishment, which he vehemently and eloquently denounced. After this he spoke frequently, and soon rose to be one of the most powerful orators in the House. In 1826 Mr. Stanley was returned for the borough of Preston, and this change of seats left him at liberty to inveigh against the system of rotten boroughs which he held in the utmost contempt. He was rejected by Preston, however, on the occasion of his seeking re-election in 1820, after being appointed by Lord Grey to the Chief Secretaryship of Ireland, and he then became one of the members for Windsor. In 1832 he was returned for North Lancashire, and represented this constituency until his elevation to the House of Lords.

Mr. Stanley was a very successful Chief Secretary, and his success was all the more creditable from the troublesome nature of the circumstances at that time affecting Ireland. Amongst other measures he passed was the first national Act for Ireland, and the Irish Church Temporalities Act, was due to him, although when it was introduced into Parliament he had been appointed to another office. But it was also his lot to propose a Coercion Bill, and this brought him into contact with the redoubtable O'Connell, who with the freedom of invective which characterised him, styled his opponent "Scorpion Stanley." But the Chief Secretary was equal to the occasion, and in the duels which took place constantly between them, the ready agitator was very far from always having the best of it. On one occasion when O'Connell had risen three times in succession to make some observations hostile to the Government, Mr. Stanley jumped up and quoted against him a line from Shakspeare's *Macbeth*,

"Thrice the brindled cat hath mewed."

In 1833 Mr. Stanley was appointed to the Secretaryship of the Colonies, and while in this position he had the honour of introducing a Bill for the emancipation of the slaves in the West Indies, his speech on this occasion being one of great power. In 1834 he separated from the Whig party, the cause of the separation being the proposal of the Government to appropriate the revenues of the Church to educational purposes. He spoke against the Bill, and his speech contained passages of some of the fiercest invectives which has ever been delivered in the history of Parliamentary oratory. In the same year, his father having succeeded to the Earldom of Derby, he became Lord Stanley. In 1841 he accepted office under Sir Robert Peel, and in 1844 he entered the Upper House in the right of his father's barony. In 1846 he broke with Sir Robert Peel on the subject of Free Trade, and from that time became the leader of the Protectionist party in Parliament. In 1851 he succeeded to the Earl-

dom, and in 1852 he became Premier. In 1858 he was again entrusted with the formation of a cabinet, and a third time in 1866. He retired from political life early in 1868, and died at Knowsley on the 23rd October, 1869.

In the intervals of political work Lord Derby engaged a great deal in literary labour, his most notable achievement being a translation of the whole of the *Iliad*, which, by some critics, is regarded as the best translation which has ever been made of that poem.

By his contemporaries Lord Derby was regarded as a great orator. Sir Archibald Alison, writing of him when he was in the zenith of his powers, described him as being, "by the admission of all parties, the most perfect orator of his day." But those who view the oratory of his time do not grant him that pre-eminence. His oratory, Mr. Justin McCarthy says, "was not weighted with the thought which could have secured it a permanent place in political literature; nor had it the imagination which could have lifted it into an atmosphere above the level of Hansard." Still his bursts of unpremeditated eloquence, his wonderful fluency, his facilities of illustration, his charm of voice and manner, all combined to make him an unmistakable orator, and he was certainly one of the most skilful debaters that ever entered the House of Commons. Macaulay declared that the faculty which most men acquire only by long and laborious practice, was with him intuitive. "Indeed," he said, "with the exception of Mr. Stanley, whose knowledge of the science of parliamentary defence resembles an instinct, it would be difficult to name any eminent debater who has not made himself a master of his art at the expense of his audience." And Professor Pryme says—"Gladstone's manner I never saw excelled, except by Lord Derby when he was in the House of Commons. The speaking of these two was like a stream pouring forth; or it might be described as if they were reading from a book."

When he was Secretary for Ireland, he gave a striking instance of his debating power on the introduction of the Coercion Bill. The Bill was brought in by Lord Althorp, the Leader of the House, in a very tame and dispirited manner, so that no case seemed to be made out for the passing of the Bill, and the Government supporters became sullen and rebellious. While they were venting their dissatisfaction, Mr. Stanley slipped out with Lord Althorp's official papers, and went to a room upstairs where he could read them quietly. After two or three hours, the House being still in the same stupor, he rose, shewed what the state of Ireland was, detailed some of the most dreadful outrages which had been committed, and brought home to the agitated minds of the members the appalling horrors that existed. Then, turning to O'Connell, he denounced him in scornful and indignant language as the vilifier of the House of Commons, as having described the members at a recent public meeting as 658 scoundrels, and so excited the anger of his audience against him, that they who, a short time before, had appeared to sympathise with the great agitator, were now enraged with him. When he sat down, he had achieved a great oratorical triumph, and had raised a perfect storm of excitement in the House.

The term "Rupert of Debate" was applied to Lord Stanley by Lord Lytton in his early poem, "The New Timon," in the following passage:—

"The brilliant chief, irregularly great,
Frank, haughty, rash—the Rupert of Debate!
Nor gout, nor toil, his freshness can destroy.
And time still leaves all Eton in the boy.
First in the class, and fiercest in the ring.
He says like Gladstone, and fights like Spring.
Even at feast his pluck pervades the ward
And dauntless gamecocks symbolise their lord.
Lo where a tilt at friend—if barred from foe—
He scours the ground, and volunteers the blow,
And, tired with conquest over Dan and Snob,
Plants a sly bruise on the nose of Bob;
Decorous Bob, too friendly to reprove,
Suggests fresh fighting in the next remove,
And prompts his chum, in hopes the vein to cool,
To the prim benches of the upper school.
Yet who not listens with delighted smile
To the pure Saxon of that silver style?
In the clear style a heart as clear is seen.
Prompt to the rash—revolting from the mean."

The Pulpit Record.

SATURDAY, FEBRUARY 8, 1888.

LITERATURE.

THE most exalted estimate of literature is the only one which leaves it any rational place to occupy in the system of things. For what is literature but the speech of man reduced to method and recorded? What is speech but the utterance of man's soul? It is the soul that speaks; the body but supplies the mechanical instrumentality. Genuine literature, then, must be yet more inwardly the work of the soul, since there is more of forethought about it than accompanies ordinary speech. Once more: if speech be the utterance of man's soul, upon what subjects does that soul utter itself? It can but find three—The world around us, that is Nature; the world within us; and the world above us.

In discoursing of outward objects, as Divine Providence makes them pass successively before the eyes of the individual, or of the whole race, we too, as has already been remarked, like our first parent when the animal creation passed before him, have to assign them "names." These names, or descriptions, what are they but the accounts rendered by the human intelligence of the visible objects around it,—of their meaning, their functions, and their end? The chief of these objects is Man. We see the radiant apparition emerge out of darkness, and pass once more into darkness. We see the child with his playthings, and, ambushed near him, the task he cannot elude, the destiny that never averts its eye from him. We see the youth, with a world for his plaything, and, insurgent all around him, a storm of passions, any one of which is competent to create or obliterate a world. We see the man with his many labours, yet not deserted by the Heavenly Guardian of his youth. And lastly, the wrinkled being, feeble as childhood, and evanescent as a dying melody. Through the mirror of our intelligence the vision passes in mournful transit. We give it a name; and that name is, *philosophy*.

We gaze again. This time it is not an individual that passes before us, but a race. In long procession its successive changes follow each other beneath our ken. It is a family; it has become a tribe; it grows into a clan; it swells into a people; it is matured into a nation; it expands itself into an empire. All its chances pass before us: The internal strife and the external; the sufferings that were but growing pains, and the wound that nothing could heal; the prosperity that rewarded industry; the feebleness that followed prosperity; vice, and the suicide that vice ends in; the decay, and the dissolution. The vision has passed; we give it a name; that name is, *history*.

Or the vision is of Nature, with her numberless angel-like ministrations—her awakening fountains, her shades, her mountains, her inspiring billows, and overawing caves. Every one of these, as it passes, has its special gifts to man—a cheering influence for the weary, a benign calm for the tumultuous, a shield for the timid, a summons to the brave, an oracle to the vigilant intelligence. As these ministrations pass before us we give them names; and those names are, *poetry*.

The largest description, the most varied illustration, are still but names expanded; and in them lurks a power which reminds us how nearly allied are *nomen* and *numen*,—that gods have been Names, and that Names have wielded godlike might.

SERMON.

By the Rev. CHARLES GARRETT (President of the Wesleyan Conference) at the last service held in the Oldham Street Chapel, Manchester, Thursday, February 1st, 1888. (At the commencement of the Service, Mr. GARRETT remarked that he was using the Bible that was used by John Wesley at the opening of the Chapel, a century ago.)

"The Lord our God be with us, as He was with our forefathers, let Him not leave us, nor forsake us."—I. Kings, viii., 57.

MY text, as you well know, is from the prayer of Solomon offered on the consecration of the temple—one of the most sublime prayers ever offered from human lips, marked with deep reverence and great humility and everywhere recognizing man's absolute dependence upon God. The words of my text may be regarded as almost the summary of this prayer, and they have occurred to me as being peculiarly applicable to the circumstances under which we hold the service to-night.

"The Lord our God be with us as He was with our fathers, let Him not leave us, nor forsake us." You will see that there is, first, a grateful recognition of God's presence with their fathers. When Solomon uttered those words he, of course, referred to the fathers of the Jewish Nation, and who can doubt that God was with them?

An almost unbroken series of miracles proclaim His presence in their midst. I wish to apply these words to our Methodist fathers, and again an almost, nay, may I not say, a quite, unbroken series of moral miracles demonstrate God's presence with them. Let us look at them for awhile. Let us look at them that we may be humbled, and stimulated, and so lead to copy their example and tread in their steps; that we may carry out, and complete the work that they began. I think one of the defects of the present generation of Methodists is their want of acquaintance with their Methodist forefathers. We are so busy with literature of another kind, that large numbers of Methodists are growing up, to whom the names of John Nelson, or Mrs. Esther Ann Rogers have no charm. It ought not so to be; and if to-night, in the few words which I shall speak, I can only persuade the young people who

listen to me, to go home and study the noble biographies we possess, our meeting will not have been held in vain.

Let us look at the lines of our Methodist forefathers, and you will admit that there were giants in those days. Look, for instance, at their faith! They were men strong in faith giving glory to God. The late George Dawson said that what the World wanted was a Church for doubters.

I thank God that the Methodist Church has never yet been able to supply that want. Ours is a church for believers suffering—it may be fighting—it may be working—it may be, but not for believers doubting. The faith of our fathers was simple and strong. What God said, *that* they believed, because God said it, and they did not want any men, or set of men to endorse the words of Jehovah. To them God was God; and the Devil was the Devil; sin was sin; and pardon was pardon; Hell was Hell; and Heaven was Heaven. And, hence, when they went out they had a creed, and they could say, “we believe, and, therefore, speak.” And that was undoubtedly one secret of their success. When a man is in the pulpit you can soon find out whether he means what he says. There is a sympathy between the people and the preacher that soon enables you to find out whether a man believes or only half believes. I heard tell of a certain minister who, at the close of his remarks in the pulpit, was in the habit of saying—“Those are my opinions to-day, I don’t bind myself that they will be my opinions next Sunday, I am seeking the truth, and who knows what I may find out by next Sabbath!” That is not the teaching for us. Our forefathers were men who knew that what they believed to-day, they would believe to-morrow and right on to the end. It was a faith that would save them at every time and in every place.

Look at their prayer! They were mighty in prayer. In their prayer they lifted up the hand that moved the arm that moves the world. The Heavens were opened, and showers of blessing came down on the children of men. And in their ordinary lives their faith was also seen. Did God give them work to do, whoever attempted to oppose and hinder. They went forward. They laughed at impossibilities, and cried, ‘it shall be done.’ Nobody can look at our Methodist forefathers without seeing that as a prominent feature they had remarkable faith and power in prayer. Then look at their Love. It was not sentimentalism. It was Divine Love. It was kindled at the altar of their hearts by the Holy Ghost.

How ardent was their love to God, how burning, how quenchless. Their love to one another was seen in their tone, in their very phraseology, it was discovered in their church arrangements. They may, I think, be said to have almost introduced the habit of shaking hands amongst the lower classes. When they met they shook hands, and they did not do it daintily. Their heart was in their hand. Oftentimes a Methodist’s grip had more meaning in it than a Freemason’s. If one of them were in trouble the rest had sympathy with him. If one of them were in prosperity the rest rejoiced. How they loved one another! As I said, you saw it in their church arrangements—in the Class Meeting. When they met it was to talk about their love to God and their love to one another. They did not carry their doubts and fears with them until they had con-

verted the Class Meeting into an ice-house, and until men’s blood froze in their veins. No; they cheered and warmed one another, and encouraged one another to persevere. They had in their midst what we are told the world wants—Liberty, Equality, Fraternity. In the Methodist Class there was no distinction of class. If the Squire came in the leader called him “brother;”—if a pauper came in, still the leader called him “brother.” Distinctions were left outside. They were all children of God by faith in Jesus Christ. And they had so much love that a meeting once a week would not serve them,—they must institute a new meeting,—“The Love-Feast,” and oh! what miles they walked to these Love-Feasts! Ten, fifteen, twenty miles were nothing—they sang all the way there, and they sang louder all the way back,—and when they came home they said, “Did not our hearts burn within us? What a glorious time we had!”

Then their love to the Bible! They were called Bible bigots, and Bible moths. A great many, I think, in the present generation, are not at all likely to get that name, unless it be through their fathers. Bible moths! They had God’s word in their hearts. It was Spirit and Life to them. Thus, with hearts full of love to God, and armed with God’s Word, they went their way rejoicing.

Then look at their holiness! It was not a creed, it was a life—a blessed experience. They avoided that which was evil, and they claved to that which was good. They were called the Holy Club, but when you asked them what their work was their answer was ready—“Our work is not to build Churches and Chapels, or to do this or that wonderful thing,—our work is to spread Scriptural holiness throughout the land.”

There was no sanction for Sin in the Methodist Class-room. No league with the Devil was proclaimed from the Methodist pulpit. When you met with a Methodist you met with one who hated sin, as he loved his Saviour.

Then look at their zeal! It did not evaporate in songs. It took hold of them—it lifted them up—it constrained them. Was there work to do? They cheerfully did it. Was there a journey to be performed? They cheerfully performed it. Was there anything in which they could glorify God? They rejoiced in the opportunity. As they went about you might hear them humming to themselves “A charge to keep I have, a God to glorify,” and they worked so hard that people did not understand them, and said they expected to win Heaven by their works.

The sketch would not be compatible if I were to omit their happiness. Whenever you met with one of our forefathers, you met with a man who was a living answer and refutation of the libel that Religion makes people melancholy. It did not make our fathers melancholy. If I might divide the army of the living God into legions, I should say the Methodist legion was the singing legion. Charles Wesley wrote, it is said, six thousand hymns. John Wesley, moving from one end of the land to the other, caught, with his quick delicate ear, a befitting tune, and noted it in a moment, and either he himself would compose, or he would get his brother to compose, suitable words for it. If it was said to him—“But, Mr. Wesley, this is not a hymn tune,” he used to say, “I don’t care about that. Why should the Devil have all the best tunes?” And so when he had finished his

sermon to a society, he would set to work, and teach them a new tune, and they would teach their friends, and this was one of the secrets of the rapturous roll round of the Hosanna.

They had come to the right source of happiness—the Bible. The Bible is the very fountain of joy for a poor, overburdened world. Why was the Bible written? St. John's answer to that is "these things write we unto you that your joy may be full."

When our forefathers came into God's house they spent a good deal of time in singing, and they were not afraid of "repeats." If I might venture a remark in the presence of musical hearers, I would say classical music doesn't suit a warm heart. You are through and out of it before you are well in it. I say, with deliberation, that one of the greatest binding forces with our Methodist fathers was the influence of the good old Methodist tunes, such as you have sung to-night. How they sang! What a volume of sound could be heard from a Methodist Chapel.

When they erected places of worship they did not erect splendid tombs. They erected bright and happy homes, and filled them—and when they were there, you hardly ever knew when they would get out again. You could hear them in many a lane and across many a field singing, sometimes in twos and threes, and sometimes alone.

"My God, I am thine!
What a comfort Divine,
What a blessing to know that my Jesus is mine.

In the Heavenly Lamb,
Thrice happy I am,
And my heart it doth dance at the sound of His Name."

That is the style in which our Methodist fathers lived. If there is an old Methodist here he will say the picture is true, though perhaps somewhat feeble and incomplete. Look at their faith, their love, their zeal, their happiness, and then tell me do you wonder that God used them for His Glory? They were few in number. They were poor—many of them were unlearned, but God's strength was made perfect in their weakness, and labouring on at God's command they have called into existence, as a result of their glorious labours, the largest Protestant Church in the world.

And do you doubt, can you doubt that God was with our fathers? Listen to their own testimony. Read their own books, and always, and everywhere you will meet the declaration, "the best of all is,—God is with us." Yes; he was with them in life, strengthening, girding, fortifying, and delivering them, and He was with them in death, bearing them up and making them more than Conquerors. "Ah!" said an old doctor, down this very road, to Adam Clarke, when the Cholera was raging in the neighbourhood, and he had had a number of Methodists under his care, and had seen them passing into Eternity,—he said, "Adam, thy people die well." Glory be to God, they do die well! When one of them was lying just outside Heaven the doctor said, "Father, father, I wonder that you can smile!" "Wonder! my child," said he, "Oh! I can smile at death when Jesus smiles on me." He was with them, was He not?—With them in their labours and in their toils, and

with them in their sufferings and their weaknesses, and when they died He took them to dwell with Him in Heaven. He was with our fathers. Go back, as many of us have been going back to-day, a hundred and fifty years ago. Look for Methodism in Lancashire at that time. No Methodism was in existence then in this neighbourhood; but go back about a hundred and forty years ago, and I want this great congregation to look at it. You might have seen a stone-mason coming into the city. I am not sorry that Methodism was introduced to this district by a layman. He has had a long walk, but he announces that he will preach at the Market Cross. I don't know where that is, but some of you may. John Nelson, for that was his name, went and stood up at the Market Cross to preach single-handed, though it is true, some have gone with him to help him to sing. That is the unfurling of the Methodist banner in Lancashire and in Manchester. They sing tunes that we should call old, and they sing hymns well known to some of us, and Nelson preaches with a surging crowd around him. Stones are thrown, and one of the stones struck him in the forehead, and the only comment he makes upon the circumstance is "they listened more readily when they saw the blood on my face." He didn't go blubbering or calling for the police. As he stood there with blood trickling down his face, he told them of the blood of Christ that cleanseth from all sin. Three long years have passed, and he is tempted to say "I have preached in vain." Ah! no,—the word had sunk into some young hearts. There is a letter written by John Bennett, written to Mr. Wesley, to tell him that some young men who had heard John Nelson preach had been meeting together, anxious about their souls, formed a little Society, had taken a little room and written to Mr. Charles to ask Mr. John to own them as brethren. One would have liked to have seen their names. Just look at those half-a-dozen young men in Lancashire and what they have done! A hundred and forty years ago, crowded in a little room, as Mr. Tindall told you on Sunday, and now, to-day, what have you? We have,—looking further than Lancashire, looking in fact at the whole Methodist Church—we have thirty-four thousand ministers, eighty-five thousand local preachers, five million church members, and twenty-five million adherents.

More and more it spreads and grows,
Ever mighty to prevail;
Sin's stronghold it now o'erthrows,
Shakes the trembling gates of Hell.

And now I look at the other phase of my text. In the second place there is an earnest petition—"that God would be with the children as he was with the fathers." The Lord be with us as He was with our fathers. Now you have seen how He was with the fathers—how He made the little one a great nation. You will have seen that, and is there one of us who can help lifting up his heart and praying that God would still be with us.

But, my brother, take care that you rest on no arm but the arm of the Almighty. We have many advantages. We have the advantages of number, of wealth, of learning, of organization, of the sympathy of other Churches, and of the co-operation of influences, some of them secular, which

marvellously help us in our work; but there is a voice to-night from Heaven saying unto us "Without Me ye can do nothing." No increase of learning, of wealth, of numbers, of influence, no perfectness of organization will do us any good in the absence of the Spirit of God, without whose precious influence no hard heart can ever be broken, no soul can ever be saved. "Lord, be with us as Thou wast with our fathers." That is what we want to-night, my brethren. We have a great work to do. Methodism has not done its work. Our work, I say, is to spread scriptural holiness through the land. We have not done that in the cities have we! And we have not done it in the villages. I believe that the world needs Methodism to-day as much as ever it did. God forbid that I should ever say one word that would offend a member of another church, but I look at some of our neighbouring churches, and I have a sense of danger. If you look in one direction, you see Popery throwing its withering blight; and in another you find Socinianism sapping the life of the churches, while a poor world is needing a Saviour. And when I remember that the church is the only organization that God has called into existence, that men may be saved for it and Heaven, I say, there is work for Methodism to do. What must we do? We must be prepared for the work, and how can we be better prepared than by catching the spirit of our fathers? We boast that we are Methodists; let us take care that we bear the family likeness. It is said of Alexander the Great, that he had in his army a man who was reported as being a coward,—and the story runs, that the King went to him and said—"Is thy name Alexander?" and upon his replying "Yes," the King said, "thou must either change thy name or thy conduct." So, I would whisper to some "pray change your name or your conduct." I ask, is there a family likeness in you? Are you remarkable for faith; for simple, strong faith? Put the question to yourself. Are you remarkable for your love? Has the love-feast a greater charm for you than the ball-room, or the theatre? Do you love your Bible? Which are you most anxious about, your newspaper or your Bible? Do you hide it in your heart. Are you mighty in the Scriptures? Are the promises your richest treasure? Are the precepts your constant guide? Is there a family likeness? Are you remarkable for your zeal? Are you a volunteer or a pressed man? Have you been to your Superintendent, and said "Here am I; send me; Do you want a Sunday School teacher, here am I; do you want a tract distributor; do you want a worker in the Band of Hope, here am I?" Is the zeal of God's house eating you up?

"Are you telling all around
What a Saviour you have found."

Are you remarkable for your happiness, for your bright face, and for your glad heart? Are you singing as you get up in the morning, and singing as you return to rest for the night? Do men who come in contact with you take notice that you have been with Jesus? Then I say you have a right to expect that God will be with you, as He was with your fathers. God delights to be with men. He tells us Himself, that He delights to be with the sons of men. Do not force Him away. Do you say, how can you force Him away? By many things,

by disloyalty. Oh! take care that your loyalty is strong. Let no one persuade you to do dishonour to your Saviour, or to forsake your God. You can drive Him away by your worldliness. *There is our danger.* Wealth increases, our business expands, then temptations come, and we want to copy the example of those around us. Somebody else has a big house, and we must have a big house. Some one else has a carriage and pair, and now, our one horse won't do, and we must have two; and in many cases it takes all our wealth to supply our own extravagance, and leaves little for the world around, or for the church. Take care to avoid worldliness, or the love of God will not remain in you. Avoid the ball-room and the theatre, and avoid the public-house. Cling to Christ, love your Bible. These have been given to us that our joy may be full, and if our joy be full we have not, surely, to go cap-in-hand to the world to enable us to eke it out. "But we must enjoy ourselves," you say. Of course, if you have not got the sun, you must have a candle; but those who have the Sun do not need the candle. I say, do men take notice that you have been with Jesus? If so, then, to your knees, there is a great work to do. We have to win the world for Christ, and, my friends, we have the power to do it. Our numbers, our position, and our wealth qualify us for the work God has for us to do, as soon as we are able to do it. God has taught us, again and again, that we can do no great work without His presence. When Abraham was going to an unknown country God promised to be with him. When Moses was about to go to Egypt God promised to be with him. When he was afraid God would withhold Himself, and said, "Unless Thy presence go with us, carry us not up hence." God spoke to him and said, "Certainly I will be with thee" and he went forward. When He sent the Apostles into the world, what was His blessed word? "Lo, I am with you alway," My presence shall be your strength, and your guide, and your glory.

Now brethren, when you and I go out into the world, having God with us, we need fear neither man nor devil. "Lord be with us, as Thou wast with our fathers. Leave us not, neither forsake us.

Now brethren, before we part, I want to say a word or two to those that are with us, and are not saved. Mine is the last appeal that you will hear from this pulpit. Many a time, dear brother, thou hast heard the message from this place. Many a time thou hast been almost persuaded. This is the last time. I ask thee to come to Christ. He is here to-night. Oh! let the last service be a time of saving to thee. It has been put off, and put off. Even now, while I speak, let the voice go up to Heaven. "I will arise, and go to my Father." All things are now ready, and God is waiting to be gracious.

"Come sinner, then.
All things in Christ are ready now."

Oh! come, before I close the book, come before my voice is silent, come to Christ to-night that thou mayest attain Eternal Life. Is there a wanderer here. Oh! come back. You are, perhaps, thinking of the peaceful hours you have spent in this sanctuary. I bring thee a message from God. That message is "return unto Me, and I will return unto thee." My christian brethren! We go out from this place

not again to come back, but oh! I pray you, always to bear in your faithful mind the end, and keep the prize in view. We have been gathered here, and we shall be scattered, not again to be gathered together until the trumpet shall sound, and the dead shall be raised. Oh, my friends, come to Christ. Uphold the name of Methodist and leave it a brighter name for your children. Shall we to-night in the presence of each other, and it may be in the presence of our Sainted Founder, pledge ourselves to be genuine Methodists, men of faith, men of love, men of happiness, men who shall make the world better for having lived in it, men who always bring the Heaven which they enjoy, to the world in which they live? Then will this night be a blessed one for us. "The spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take of the water of life freely.

May the Lord our God be with us, as He was with our fathers, and let Him not leave or forsake us for Christ's sake. Amen.

RALPH WALDO EMERSON.

A LECTURE BY COUNCILLOR JAMES LITTLE.

IN the death of Emerson America has lost her greatest thinker and most brilliant literary genius—I call him the Shakespeare of America, as the highest compliment I can pay him. Not that he was ever looked upon as a great poet, or that he had any pretensions to that title: but, that his writings abound with poetic thought, and in them you will find all the subtleties and nice discernment of the seer and the poet. He is, indeed, almost unbounded in his grasp of the capacities of man—their longings and aspirations; their doubts and difficulties; their hopes and fears; their unrest and unquenchable desire to solve the mysteries of life. His knowledge of the working of the human mind is seen by the charming subtleties and disquisitions by which he enchants the reader. His writings all read like true poetry, so fresh, so genial, so racy and yet so minute; so unconventional and original, so pure and unalloyed by personal feeling, you feel as if you were inhaling a breeze from the open sea—so bracing, so expanding, so exalting and delightful. Steeped in thought, and wrapped up in his subject, his outer and mental vision are continually concentrated and riveted to his subject. His is the truest, manliest independence, taking the highest principle for his guide—that of faithfully fulfilling the mission God sent him to do. By speaking what he thinks and feels to be the truth, regardless of all consequences, defying all the world of criticism; such was his faith and royal independence. And how nobly has he fulfilled that mission. Yet with all his sublime soarings on his ethereal steed, he cherished no bitterness towards the meanness and low aims of life of the men of the world.

He had no pretension or claim as being the seer *par excellence*, and all others fools. No! he was kindly, charitable and forgiving, and sorry for the frailties of poor humanity, sympathising with, and softening down the asperities of society against transgressors; above all, he was the friend, helper, and inspirer of youth, proud to discern the sparkle of genius in any young aspirant to fame, and ever ready to encourage, assist and cheer them on, placing before them the most exalting motives, and the highest ideal of an ennobling and dignified character.

Emerson was born in 1803, was the son of a Unitarian minister of Boston, America, and, when about seventeen years of age, graduated at Harvard University. Having turned his attention to theology, he was ordained minister of one of the congregations of his native city; but embracing soon after some peculiar views in regard to the forms of worship, he abandoned his profession, and retiring to the quiet village of Concord, after the manner of an Arabian prophet, gave himself up to thinking, preparatory to his appearance as a revelator.

Of the boy Emerson we know next to nothing; no doubt he was like all other boys of the same cast of mind, much given to solitude and retirement, and as he himself describes "a moody child and wildly wise," silent among men, but grandiloquent in his conversations with nature. Taking long walks in the woods and fields and hills and dales of his native state, diligent in his study of books, and keenly observant

of the beauties of the authors he read, apparently much interested and delighted with their quaint sayings and worldly wisdom. He has culled many of the best thoughts from the books of the old authors, and given them new life and currency; not only doing tardy justice to the genius of the past, but doing noble service to the present and future ages, by embalming such imperishable thoughts in language at once eloquent, chaste and classic.

He must have been a very industrious student, for his reading seems multifarious and exact; he seems to have been acquainted with all languages, sciences, and philosophy, and ever and anon connecting the profound discoveries of the learned, and the grand inventions of the past, with the practical lessons of every-day life. He might have said "all knowledge is mine, and mine is everybody's," he did not bottle up his light and place it under a bushel; he was not afraid of exhausting the sources of nature and drinking the streams dry! No, he would say—behold the millions of beings rushing into life with exuberant energies, and every one of them with a new mission to the world; millions of themes remain unsung, all of them in their turn waiting for some fine-ear'd poet who will one day give them voice and wing to harmonise with the choruses of mankind; such was his faith and assurance, and in that faith and hope he lived, worked, and died. The steadiness of such trust made his life serene and his work sweet, throughout a long, happy, and eventful life.

He was an accomplished and polished scholar, cherishing a deep reverence for the ancients, but never yielding any slavish submission to their opinions; grateful for what they taught him and the pleasure they gave him, but there he stopped. His was not the mind to be absorbed and made a satellite of. No! he must, after looking through their eyes use his own, and give the verdict he arrives at regardless of all men. Still, I could easily fancy that he was deeply in love with Plato and old Socrates, whose writings he must have profited largely by, although I think he has exhausted them both and is thereby a greater and fuller man.

I have never read any author more suggestive than Emerson; he is constantly appealing to your own consciousness with such earnestness and complacency that you are bound to think out what he is saying. His thoughts are strings of pearls, worked into all shapes and forms, fit to adorn the greatest beauty. Yet, when he was reading those matchless orations, he seemed as calm and cold as an icicle. When I have been reading him I have wondered at the warm, genial, noble and even tender thoughts and sentiments he uttered. His writings had the effect of rivetting my attention; I felt touched, as it were, by a quickening spirit, and spell-bound as if in a trance.

His keen discernment discovers the most subtle distinctions in all relations of life. Many things which the intelligent reader has seen time after time comes up in his writings clothed in beauty and attraction, so as to give them quite a new and original meaning never before perceived, and which would never have been seen by ordinary observers. His mind is versatile; all-comprehending, almost approaching the illimitable. Nothing comes amiss. Science, philosophy, history, biography, the birds of the air, the fishes of the sea, the beasts of the field, and even the tiny insects are called into service by his active mind and facile pen to enrich and embellish his subject. Every department of nature and art is ransacked and turned to use, with such beauty and unity of purpose, as to make truly "a feast of reason and flow of soul." The traits of character and the moods of mind he depicts with equal ease and facility. The wisdom of the sage, the bravery of the hero, the fine sensibilities of the woman, the innocent prattle of the helpless infant come alike ready to his keen discernment. His intellect never seems to jade, so his thoughts cost him no trouble or effort. His mind is like a perennial spring.

Emerson, of all men, saw for himself and put his own construction on men and things; he utilised all departments of nature, and to him all was beautiful, just because "God made nothing in vain." He, with the insight of a Shakespeare could discern the jewel in the eye of the toad; even a corpse had a sublime beauty to him, and all through the whole realms of nature and space, he leads the reader on and on as if to the march of enchanting music, until we are carried out of the meanness of conventional life and manners into a sort of spiritual paradise. Thus, his writings are exhilarating and liberating to one's spirit, so that all earthly grossness is for the time sunk in the past with ecstasy of present enjoyment.

William Cobbett tells us that when he was asked by a young man what books he should read, that his answer was: "Read all the books that I have written, and you will need no more to make you a man of superlative knowledge and understanding." That I call egotism with a vengeance. Emerson said of a disciple of Plato, "That he could part with all the books in the world but his, for they contained all knowledge." Such is my high opinion of Emerson, that I could, with a few grand exceptions, part with all my books, but his—books of travel, history, biography, poetry, philosophy and the sciences, must always be exceptional, as necessary departments of study and investigation; but apart from those studies we feel when reading Emerson, that here is a man, who can tell us all we ever did, said, thought or wished, so thoroughly does he anticipate the working of the minds of men in all its phases.

Emerson's grand idea is to cultivate the individual man, and thereby

multiply his power and not merely to be a duplicate of others. He maintains that every man has a special mission and originality given him to proclaim to the world, and that he is always strong in that which is his own and God-given. "The man who travels in old ruts makes the road worse, but he who can strike out into new paths is a benefactor to his kind."

It is not for every man to be an inventor or a great discoverer, but yet the man who does his best to discover and develop his powers, will always act different from other men, and add a new power to the world, be it ever so little. "Act well your part, there all the honour lies." If every man was working out his own original ideas, what an impetus would be given to progress; instead of that, we are like so many parrots in speech, and apes in conduct. That should not be, the greatness of a man consists in his individuality of character, and sterling honesty to his own deepest convictions.

To be a seer and revealer is Emerson's mission, and really and truly he seems to miss nothing that can be seen, and his language is always equal to his vision, never monotonous, but racy and varied, keeping the mind of the reader always on the stretch, and stimulating his imagination so as to reach into far higher spheres of thought, and realms of pure delight, than he had hitherto attained. Thus we are indebted to our author, for expanding and liberating our spirits, and multiplying our enjoyments immeasurably. His writings abound with sound philosophy, and yet are as practical almost as Franklin or Adam Smith. For instance, his orations entitled "Compensation," "Self Reliance," and "Emancipation," abound with practical suggestions, sterling patriotism, withering satire, declamation and stern rebuke. No trait of real heroism escapes him. Noble and manly is his denunciation of slavery. How he harrows the feelings by his exposition of the horrid cruelties of that devilish traffic. That oration of his helped on the abolition of slavery quite as much as "Uncle Tom's Cabin." Though truly Mrs. Ward Beecher Stowe did noble service for her country and humanity.

I have been a student of Emerson's writings for upwards of thirty years. I have read everything that he has given to the world, except some of his very latest productions, and a small volume of poems which I have not read throughout. But those I have read contain real gems of thought and expression. As, for instance, when he says—

"The rounded world is fair to see
Nine times folded in mystery;
Though baffled seer cannot impart
The secrets of its throbbing heart,
Beat thine with nature's throbbing breast,
And all is clear from east to west;
Spirit that dwells each form within
Beckons to spirit of its kin;
Self kindled every atom glows
And points the future which it owes."

I have been much delighted and instructed by his worldly wisdom, poetic beauty, and spiritual enthusiasm; and having enjoyed such profit and pleasure, I wish others to enter into the elysian fields with me, there to get a draught of the elixir of life that will delight their hearts. I will now give you a few choice extracts from his writings, with passing remarks of my own.

In 1837 he delivered his first oration in America, entitled "Man Thinking," and created quite a sensation in the literary world; at the very outset he exhibited his self-reliance and firm hope and trust that a new era of active mental work was about to dawn on the American scholar, feeling assured that the time had come when they must no longer depend on the teachings of other lands, but that the sluggish intellect of this continent he said, "will look from under its iron lids and fill the postponed expectation of the world with something better than mechanical skill. Our day of dependence, our long apprenticeship to the learning of other lands draws to a close; millions around us who are rushing into life cannot always be fed on the sere remains of foreign harvests: events, actions, arise that must be sung, that will sing themselves." Such is his hope and confidence, and in my opinion he has done much to realize it himself.

Man, he says is not to be overpowered by his work, he is to be really man thinking at all work; man, is not a farmer, a professor, or engineer, but he is all: man is priest and scholar, statesman, producer and soldier.

In this view of man, as man thinking, the whole theory of his office is contained. "Man—nature selects with all her placid, all her monitory pictures; man—the past instructs; man—the future invites."

Is not indeed every man a student? Do not all things exist for the student's behoof? Finally, is not the true scholar the only true master? The first in time and the first in importance of the influences upon the mind of the scholar is that of nature. Every day the sun; and after sunset night and her stars; ever the winds blow; ever the grass grows. Every day men and women conversing, beholding and beholden. The scholar must needs stand wistful and admiring the grand spectacle, his whole nature quivering in unison and harmony with the scene; he shall see that nature is the opposite of the soul, answering part for part;

its beauty is the beauty of his own mind; its laws are the laws of his own mind. Nature then becomes to him the measure of his; so much of nature as he is ignorant of, so much of his own mind does he not yet possess.

Next to the study of nature is the importance of books, as giving the minds and influence of the past. The theory of books, he says, is noble; the scholar of the past age received unto him the world around, brooded thereon, gave it the new arrangement of his own mind, and uttered it again. It came unto him life, it went out from him truth; it came to him short-lived action, it went out from him immortal thoughts; it came to him business, it went from him poetry; it was dead fact, now it is quick thought; it can stand, it can go, it now flies, it now endures, it now inspires precisely in proportion to the depth of mind from which it issued; so much does it soar, so much does it sing.

He then goes on to shew the abuse and right use of books.

When men become book-worms they lose all individuality, and become the parrots of others' thinking; even the absolute worship of men of genius is injurious to a certain extent. Biography, history, and the sciences must be learned from books, but the use of all others should be to stimulate and inspire. Books are the best of things when well used; abused, he says, about the worst. I had rather never see a book than be warped by its attractions clean out of my orbit, and be made a satellite of, instead of a system. The one thing in the world of value is the active soul; the soul free, sovereign, active. Books are for the idle times; when we can read God directly, the hour is too precious to be wasted by other men's transcripts of their reading; but, when the intervals come, as come they must; when the sun is hid, and the stars withdraw their shining, we repair to the lamps which were kindled by their ray, to guide our steps to the East again where the dawn is.

We hear that we may speak. The Arabian proverb says, "A fig tree, looking on a fig tree, becometh fruitful." Withal, he continues, I would not underrate the book, for we all know that, as the human body can be nourished on any food, though it were boiled grass or the broth of shoes, so the human mind can be fed by any knowledge, and great and good men have existed who have derived their information from the printed page. I only say that it needs a strong head to bear that diet.

He illustrates his point by saying "That he who must bring home the wealth of the Indies must carry out the wealth of the Indies." Colleges, he likewise observes, only highly help and serve us when they are used not to drill, but to create. When they gather from far every ray of genius to their hospitable halls, and by their concentrated fires set the hearts of their youth on flame. Above all, he speaks much of knowing life from practical experience, and intimate contact with persons and things. It is pearls and rubies to his discourse. Drudgery, calamity, exasperation, want, are instructors in eloquence and wisdom.

"Tho' losses and crosses are lessons right severe,
Ther's wit there, yeil get there, yeil get nae ither where."

After large experience, active thought, and a stirring life, there is creative reading as well as creative writing; when the mind is braced by labour and invention, the page of whatever book we read becomes luminous with manifold illustration. So much only of life as I know by experience, so much of the wilderness have I vanquished and planted, or so far have I extended my being,—my dominion. Success treads on every right step, trust your instincts and carry out your deepest convictions; never mind consistency, only be true to your honest and deepest thoughts—all will be well. As the world was plastic and fluid in the hands of God, so it is ever to so much of His attributes as we bring to it; to ignorance and sin it is flint: the great man makes the great thing. "Wherever Macdonald sits, there is the head of the table." To be an individual is to be a man, but to be counted by the herd or by the mass is only humiliation; a man rightly viewed comprehendeth the natures of all men. It is one light which beams from a thousand stars, it is one soul which animates all men; unseal those stolid eyes and look out into the ever-expanding universe, do not fear you will outsee nature and God, and drink truth dry: I embrace the common, I explore and sit at the feet of the familiar and low. Give me insight into to-day, and you may have the antique and future worlds; give me health and a day, and I will make the pomp of emperors ridiculous; such was his noble enthusiasm and genuine aspirations at the very outset of his literary career. Then we get a glimpse of the mild beauty and childlike simplicity of his nature by the following questions:—

What would we really know the meaning of? The meal in the firkin; the milk in the pan; the ballad in the street; the news of the boat; the glance of the eye; the form and gait of the body! Shew me the ultimate reason of these matters. Shew me the sublime presence of the highest spiritual cause, lurking, as it always does lurk, in these subjects and extremes of nature. There is no puzzle, there is no trifle, but one design unites and animates the farthest pinnacles and the lowest trench. Behold their infinite relationships, so like, so unlike. Many, yet one; I would study, I would know, I would admire for ever.

These works of thought have been the entertainment of the human spirit in all ages. When man arrives at the perception of the grandeur of moral rectitude; when he can say I love the right; truth is beautiful

within and without for evermore; virtue, I am thine, save me, use me—*thee* will I serve day and night, in great and in small. That I may be not *virtuous*, but *virtue*; then is the end of all creation answered, and God well pleased. He who does a good deed is instantly ennobled himself. He who does a mean deed is, by the action itself, contracted. He who puts off impurity thereby *puts on* purity. If a man is at heart just, then is he in so far God. The safety of God, the majesty of God, the immortality of God do enter into that man with justice. Character is always known. Thieft never enrich, alms never impoverish. Murder will speak out of stone walls. But speak the truth, and all nature and all spirits help you with unexpected furtherance. See how it affects our whole relationships and affections; as *we are* so *we* associate, the good by affinity with the good, the vile by affinity with the vile. Whilst a man seeks good ends he is strong by the whole strength of nature. A great soul will be strong to live, as well as strong to think. Let the grandeur of *justice* shine in his affairs! Let the beauty of affection cheer his lowly roof. Those far from fame who act and dwell with him will feel the force of his constitution in the doings of the day; he will find that there is no beautifier of complexion or form or behaviour like the will and the wish to scatter joy, and not pain, around us. I hear, therefore, with pleasure whatever is beginning to be said of the true dignity and necessity of labour to every citizen. *Work is worship*, and the true medicine for all ills. If all men would work how beautiful this world would become; the curse that rests on man would soon disappear or become almost invisible and unfelt. *Work* brightens the countenance and cheers the heart, and warms the affections and sustains the life of all."

It is quite refreshing to see the interest he takes in work and workers of all sorts, not forgetting the literary slave and the neglected poet. He tells them that they must expect little from the world but neglect; that their zeal and enthusiasm must be their bread and their clothes, and their muse will be their comforter and inspirer! And when sorely troubled and cast down, she will hover round him and sing out "up, again, old heart, there is luck yet for all justice," and the true romance, which the world exists to realise, will be the transformation of genius into practical power!

In his address to the senior students of Cambridge College, United States, he gave some excellent advice. He admonished them to go alone, to refuse the good models, even those the most sacred in the imagination of men, and dare to love God without mediation or veil. Great and good men will be held up for emulation: thank God for these good men, but say—I also am a man! Imitation cannot go above its model; east behind you all conformity, and acquaint men at first hand with deity; be to them a man, and live with the privilege of the immeasurable mind, not to be too anxious to visit periodically all the families in your parish, and when you meet these men or women, be to them a divine man; be to them thought and action—virtue; let their timid aspirations find in you a friend; let their trampled instincts be genially tempted out in your atmosphere; let their doubts know that you have doubted, and their wonder feel that you have wondered. By so trusting your own soul you shall gain a greater confidence in other men.

I like his remarks on solitude: "To go into solitude a man needs to retire as much from his chamber as from society; I am not solitary whilst I read and write, though nobody is with me; but if a man would be alone, let him look at the stars; the rays that come from those heavenly worlds will separate between him and vulgar things; one might think the atmosphere was made transparent with this design, to give man in the heavenly bodies the perpetual presence of the sublime. Seen in the streets of cities how great they are! If the stars should appear one night in a thousand years, how would men believe and adore, and preserve for many generations the remembrance of the city of God which had been shewn! But every night come out these preachers of beauty, and light the universe with their admonishing smile." One more sentence from his oration on nature: "The health of the eye seems to demand a horizon: we are never tired so long as we can see far enough; but in other hours nature satisfies the soul, purely by her loveliness, and without any mixture of corporeal benefit."

"I have seen the spectacle of morning from the hill top over against my house from daybreak to sunrise with emotions which an angel might share; the long slender bars of cloud float like fishes in the sea of crimson light from the earth as a shore; I look into that silent sea, I seem to partake its rapid transformations, the active enchantment reaches my dust and I dilate and conspire with the morning wind. How does nature deify us with a few and cheap elements! The dawn is my Assyria: the sunset and moonrise my Paphos, and unimaginable realms of farie. Broad noon shall be my England of the senses and the understanding, the night shall be my Germany of mystic philosophy and dreams." He well knew how to give a handsome compliment as the following will shew, and pleased I am to say it; it was said of Mr. Alexander Ireland when he met him at Liverpool, on his arrival in England: He said that "his heart seemed to dwell in a pot of honey which lubricated all his thoughts with rich jets of mead." Mr. Ireland has lately published a very interesting memoir of Emerson, which I have very great pleasure in commending to be read by all his admirers.

Emerson writes with all the charm and freshness of a prophet, at the same time quite clear of egotism; I think he is conscious of saying what

will and must be listened to, but his patience is imperturbable and betrays no signs of uneasiness at seeming neglect. He for a long time made few disciples, although he has been the favourite of young students much more than our own Carlyle. There is a harshness about Carlyle that almost frightens the young, yet his essay on Burns shows his great heart. In Emerson all is sweetness, polish, beauty, and gentleness; the simplicity of a child with the mind of a giant.

Emerson has often been called the American Carlyle, but there is no resemblance in the two men. Only as being alike stoical and indifferent to praise or censure. Neglect, contumely, or notoriety, they despised; ever working out their own views and opinions, regardless of publishers or critics. There is no similarity in their style or composition or mode of expression; the one rugged, turbid, austere, and defiant, glorying in his strength; while the other is mild, gentle, and composed in his profound depths and silent, but majestic power: both were great originals, and fully appreciated each other. The author of "Sartor Resartus" could never have written the "Over Soul," or "Man Thinking;" nor could Emerson ever have written the "French Revolution;" or elucidated the letters and speeches of Oliver Cromwell, or Frederick the Great.

Between the rugged, turbulent spirit of the great Scotsman, and the mild polish and the serene calm of the American, there was as great a difference as between the mountain cataract and the placid lake. The one impetuous and raging on the strong billows; the other calm, silent and genial as the dews of spring. That they were great admirers of each other's genius is most true, and all the more so because they were so unlike. Emerson paid the highest compliment to Carlyle by crossing the Atlantic to see him, and when he was only a young man, and when Carlyle had not reached the zenith of his fame. I think he made three visits to Europe, and Carlyle was his fast and warm friend to the last.

Carlyle's genius was erratic and revolutionary; he was quite at home with characters like Cromwell, Napoleon, and the turbulent spirits of the "French Revolution" (by the way a most wonderful book). No:—Emerson's was a mild, silent and hopeful strength, sublime in its profound depths as the silent unfathomable sea; while Carlyle was cantankerous, disdainful, defiant and dogmatical about the disjointed state of society, and the purblind apathy of the people he saw around him.

Carlyle was a battering ram, breaking down the false, the antiquated and outworn. Emerson was the artist in search of the beautiful, the good and the true. Of the two the Scotsman was the stronger man, but the other with his serene mildness and equanimity of temper had a subtle strength like the breath of summer, which changes the face of the whole world. His was the more lovable and beautiful soul. Each has done noble service, and left an imperishable name, while their great wisdom and profound teaching will permeate society for unknown ages.

In analysing the character of Emerson, I would say that he was above one-half poet; his other parts being made up of seer, philosopher, social reformer, and independent thinker. The subjects of his various discourses were quaint in their titles, and comprehensive in their application. For instance, one is called "Man Thinking," "Self Reliance," "Experience," "The Conduct of Life," "The Uses of Great Men," "The Poet;" and a course of lectures delivered in Manchester, called "Representative Men," on Cromwell, Napoleon, Shakespeare, Milton, Goethe, Rousseau, Montagne, Byron, Burns, and others, which were deservedly much praised by the public. He has a wonderful insight into all the relationships of life. Nothing in the field of human experience or in the scenes of nature and art is beneath his notice. He is for ever uniting, combining, and harmonising the near, the distant, the high, the low, the great and the insignificant, until you feel that all is the production of one grand and mighty spirit whose divine attributes permeates the whole creation. He does not write for the vulgar crowd; so, therefore, his writings were for many years a sealed book to the multitude; He had to wait his time, but he has steadily made his way with the reading and thinking of the community, so as to be prized more than any author America has produced.

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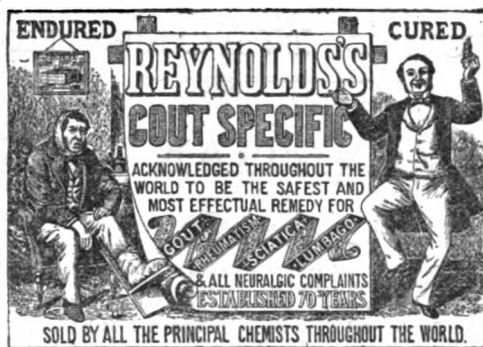
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No. 15.—Vol. I.

SATURDAY, FEBRUARY 10, 1883.

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No. 16.—Vol. I.

SATURDAY, FEBRUARY 17, 1888.

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NOTES.

The committee has now been formed for raising the fund to build and endow a church for the English congregation in Berlin. It consists of her Majesty's Ambassador, Lord Ampthill, Baron Bleichröder, Sir Philip Owen, Count Seckendorff, for the Crown Princess, the English clergyman, Mr. Earle, and his churchwardens, Messrs. Gill and Green. The Crown Princess hopes the scheme will also find support in her native country.

The negotiations between the Vatican and the German Government seem to make little progress. The *Standard* correspondent at Berlin says that, probably, little will be done till the new elections, which, it is thought, will result in a Conservative-Liberal majority, thus enabling Prince Bismarck to dispense with the Ultramontane vote, or, at any rate, liberating the Government from "its present too great dependence on the Centre."

The report that the "Salvation Army" meetings at Neuchâtel have been prohibited is contradicted. The police there requested "Captain" Beckett to discontinue his evening services for a few days, until the public excitement had somewhat abated; but the daily services are going on as usual. There are only six English officers of the "Army" at present in Switzerland—three at Geneva and three at Neuchâtel. Their converts, at both places, number about 350. They have not gone to Berne, having, at present, no intention of invading German Switzerland.

Miss Booth and her companion, Miss Charlesworth, have now been expelled from the canton of Geneva; Miss Booth, for not producing an account of a collection made at a Salvation meeting in December last, and Miss Charlesworth because she was not furnished with the written consent of her parents to reside in the canton, and because, after being examined for three hours on Saturday *in camera*, she objected on conscientious grounds to under-

go a second examination on Sunday. The *Times* correspondent, after pointing out how abhorrent the proceedings of the Salvationists are to Geneva ideas of propriety, gives specimens of the attacks of the local press, which charges them one day with obtaining recruits by bribery, another with making them pay for their conversion.

Appeals for redress have been lodged with the consuls of France, Belgium, and Germany by citizens of those States who had been maltreated during the disturbances. Two French gentlemen who were stoned, said that several gendarmes who were at hand made no effort to protect them. An English midshipman, whose uniform was taken for that of the "Army," was attacked, but fought himself clear.

The *Daily Chronicle* states that on Thursday the Rev. R. Loveridge, vicar of St. Philip's, Mount-street, Bethnal Green, invited the local branches of the "Skeleton Army" to attend his church, in order that he might "reason with them before God." About six hundred accordingly attended with their band and flag. Their conduct during the service was very orderly, and they listened with great attention to the expostulations of the rev. gentleman, who assured them that the result of his investigations had been to disprove the statement that the "Salvationists" were underselling them in the labour market. Indeed, Mr. Booth's movement was entitled to some respect, for it has found work for hundreds of men and women. The service over, the "Skeletons" retired without disorder. It is stated that one detachment has already disbanded itself and handed over its colours, helmets, and "arms" to the vicar. Other companies have intimated their willingness to follow the same example.

The Roman Catholic Bishop of Salford stands rebuked. In a Lenten pastoral he declares that "the doctrines of Socialism are the outcome of Satan's teaching." "Socialism," he has since been informed, "is a particular system of political philosophy, expounded and illustrated by many able men, and deserving fair treatment and careful consideration, like any other." It is said the Bishop smiled at the little lecture, and observed, "Ex fructibus eorum cognoscetis eos, fili mi."—*St. James's Gazette*.

Cardinal McCabe, Roman Catholic Archbishop of Dublin and Primate of Ireland, died last Tuesday at Rome. He was consecrated auxiliary Bishop in 1877, and in April, 1879, he was nominated to the Archiepiscopal see; and in 1882 he entered the Sacred College. The fearless manner in which the deceased Cardinal had devoted himself to the arduous task of the pacification of Ireland will be fresh in the recollection of all.

SERMON.

"EASTER JOY AND PEACE."

By the Rev. JAMES MACKIE, M.A., at the Scotch National Church, Rusholme Road, Manchester, March 25th, 1883.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.—*St. John xx., 19-23.*

SITUATED, as we are in this city, it is difficult to keep the thoughts altogether disentangled from what surrounds us on every hand. Nor is it imperative to do so except where these surroundings are inherently evil, or inevitably lead to something essentially sinful. Now, surroundings regulated by the leading facts of the life of our Lord, taken in succession, cannot be considered as inherently evil in themselves nor as inevitably tending to something essentially sinful; for the whole of Christianity rests upon them, and the whole question as regards this matter, is one as to when and how these facts are to be reviewed and reflected on. We yield to none in our estimate of the facts themselves which are dwelt on, though the church to which we more especially belong does not fix, by formal authority, the times and the seasons when all shall consider these facts, but is more flexible, leaving these open to be determined by individual and sessional judgment, according to personal and congregational convenience and wishes. Other principles and practices may be associated with a fixed and formal system of reviewing the facts of Christ's life, which are more objectionable than this system in itself, and may reasonably lead to standing apart in a separate society, but that is no reason why we should not take advantage of our liberty in the presence of such a system, and in a land where it has the upper hand, to consider for ourselves the facts when it suggests them to us. There is nothing, therefore, to prevent its being profitable and pleasant for us this evening to consider the nature of "Easter joy and peace" from the passage of scripture before us.

You will observe how very plain the passage is—how very tame and bald almost it appears. The statement is simple, but not unimpressive. It is sublime in its very simplicity. There is no effort at description. There is no attempt to make an impression on the mind by force of language. There is nothing in the mere words to strike or startle, or to call for

special attention. Everything is left to the force of the naked facts which are stated with extreme quietness of words, but also with extreme clearness. The time was evening—the evening of that most glorious day that the world had ever beheld—that same day on which the Redeemer rose from the tomb. We remember, with sorrow, that His dismayed and terrified disciples, before His crucifixion—one and all—forsook Him and fled. We now find them again, after a brief interval, and after four separate appearances of the risen Lord to one or another of them, secretly assembled, their doors shut, for fear of the Jews. Only one was absent—Thomas. It is obvious that although they had deserted their Lord at the time of his greatest need—that although they had left Him in His deepest sorrow—that although they had abandoned Him in the utmost extremity of His agony and His anguish, and, perhaps, had given up all for lost, yet they had not forgotten Him—their hearts had not been alienated from Him—no enmity had been kindled in their bosoms against Him. They had simply been overcome; their powers of sympathy had been surpassed; their ability to show their attachment had been exceeded; their faith failed them in the presence of that awful death which they could not see beyond. But so soon as their fears would allow they meet again to talk with each other about the terrible events which had taken place since their last interview with their Master before He was seized and taken away. It is scarcely probable that all of them would witness the scene of the crucifixion, even from afar, or in some hidden way, and this circumstance would be sufficient to increase the anxiety of some of them to hear the particulars of that sad event. How eagerly would such, and all, listen to every minute detail, and to every fresh recital, from different points of view, of the awful sufferings of their Master. Their consciences must have smitten them—their hearts must have misgiven them—when they thought how these sufferings had been aggravated by their absence from the scene—by their want of sympathy with Him, for they had shown none in the last great act—by their desertion of Him—of whom?—of Him whose countenance had so often beamed upon them with tenderness, compassion, and love, and whose lips had so often pronounced upon them blessings and peace. Besides the rumour had been spreading all the day that the Lord had risen indeed, and had been seen alive of some of them—of Mary, of the holy women, and of Simon. The fourth appearance, on the way to Emmaus, can have given no impulse to the holding of this evening meeting; for it was to this meeting that it was first reported on the return of the two to whom it was vouchsafed. But it would increase the wonder and awe with which the meeting had before been inspired. The visit of Peter and John to the sepulchre in the morning would, no doubt, be retailed with circumstantial minuteness at the earliest possible stage of the meeting. The account of the empty tomb must have affected every heart very deeply, and how anxious would every one be to catch every word which would confirm the tidings that the Lord had risen indeed? How strange, in fact, must have been the whole state of mind of the ten Apostles as they assembled—shall we say in the same upper room in which the last Passover Supper had been held? What would hinder it? on the evening of the resurrection day! The fact of the resurrection had by no means been established as yet. It had

taken place, it is true; but the doubting Thomas still so discredited the report of it that he sullenly absented himself from any meeting to consider the subject. It was still an idle report to him; it was out of the question to meet to consider it. And others of the Apostles, no doubt, would still have very little faith in it: they would not know how to regard it. Intense interest in the matter would, doubtless, animate those present. Their presence proved the absence of indifference. A most painful suspense may have distracted the minds of some of them, as if they could not tell what to think or to say. It was all so singular, so startling, so sudden, and so unexpected that the minds of most of them must have been very much confused. Then fear obviously added to their anxiety: for the doors were shut for fear of the Jews. It was a secret meeting then of some sort. At least it would appear to have been a private one. The ten Apostles were there, and ordinary disciples may have been able to find admission, but they had to be on their guard; danger was dreaded; the doors were shut. The whole city must have been greatly excited by what had taken place. The effect on the soldiers who kept guard at the tomb, the effect on the authorities to whom they reported the circumstances, the efforts to deceive the people, in addition to the effect on the disciples, must have convulsed the whole city with wild excitement. But who shall describe the state of suppressed emotion in that small band on whom the doors were shut for fear of the Jews? And then whilst in this state, without the doors being opened, the Lord Himself, appears in the midst of them. And not only does He appear amongst them but also assures them of His identity—convinces them by incontestable proofs that He is the same gracious and merciful Lord with Whom they had lived and associated so long. And immediately He pronounced upon them the blessing of peace they so much needed. "Peace be unto you," He said. Oh! the thrill of thankful joy which must have vibrated through every heart with electric effects at the sound of these words! How deep, how pure, how peaceful must have been the gladness which these words gave to every spirit present! Then were the disciples glad when they saw the Lord—saw Him not only with the bodily eye, but also recognised Him as their Lord and their God. Then said Jesus unto them again, "Peace be unto you; as the Father hath sent Me, so send I you." The fear of the Jews had now disappeared; every doubt as to the resurrection of Jesus has now departed: the peace of believing has settled in a moment on every soul: the gladness from a risen Saviour's immediate presence instantly gilds every countenance. And where there was anxiety, there is now adoration; where there was darkness, there is now light; where there were doubts and fears, there are now firm faith and confidence; where there were distressing despondency of mind and despair, there are now cheerfulness and hope; and where there were downcast spirits, trembling with excitement and in terror, there are now peaceful and trustful souls, ready to brave death in the Master's service. Oh! magnify the power, the wisdom, the goodness, the mercy, and the love of God who has begotten us again to a hope which can sustain us through life, and cheer us in death through the resurrection of Jesus Christ from the dead.

And now mark for a moment the finger of the Almighty to be traced in the accounts given us of the great events with

which we have been dealing. It is not the destructive forces of Nature which most incontestably demonstrate the great power of God; it is the secret and unseen forces of Nature which are incessantly building up and creating throughout the material works of God. Were there no forces in Nature stronger than the destructive forces at work in it, then these would speedily bring it to an end in wreck and ruin. It is not in the tempest; it is not in the lightning; it is not in the thunder; but in the still small voice of the whispering breeze, the soft sunshine and the distilling dew, that God is seen, and heard, and felt most forcibly and in His fullest glory, splendour, and beneficence; for the former but sweeps away an insignificant fraction of the fruits of the latter, and in time it becomes doubtful whether the detriment to that fraction be not more apparent than real, whilst it becomes not at all doubtful that it is for good on the whole. But how secret, how unseen, how silent are the effects of the whispering breeze, the soft sunshine, and the distilling dew. The earth opens in myriad apertures, and it is clothed with loveliest verdure. The bud appears, the blossom is full blown, and the landscape is clad in the most rich and gorgeous beauty; whilst the sweetest and most subtle perfume fills the air with the most pleasing and refreshing fragrance. The bud bursts open, the blade springs up, and the fields are covered with golden grain. The chrysalis state is suddenly succeeded by a thing of life and dazzling beauty, dancing gaily in the sunbeam. But all these changes elude observation. They are undemonstrative. We cannot place the finger on the moment when they take place, watch as closely and as constantly as we may. We look, and they are not. We look again, and they are. And who shall catch, and hold, and examine the secret, the unseen, the silent powers by which such changes are produced. We can only say that they have taken place, and bear marks of being works of God. Now look at the death, the resurrection, and the coming of Jesus as the risen Saviour into that small meeting on the evening of the resurrection day, when the doors were shut, for fear of the Jews. Who beheld the last look on earth of the loving Saviour, as He expired on the accursed tree? The heavens were hung with a pall of intensest blackness, which hid from mortal view the countenance more marred than any man's, as the immortal spirit was surrendered into a loving Father's hand. It is enough to know that He died, and that He died for our sins. What mortal eye beheld the first fresh tinge of life returning to the clay-cold corpse, as it lay in the silent tomb, and saw the living form stand up, and after the grave-clothes had been folded, walk forth into the fresh morning air, leaving the empty sepulchre behind. The three devoted women who had lingered longest in sight of the Cross, as the shades of evening fell upon it, and who hastened earliest to the sepulchre, after the intervening Jewish Sabbath had passed, and whilst yet the first new day had scarcely dawned, found the stone rolled away, the guard, set unknown to them, prostrate on the ground, and in confusion from an angelic vision, and the shock of an earthquake, and the tomb empty of its precious charge, though angels in white apparel were there to ask them to go and tell the Apostles, especially Peter, what had happened. It is enough to know that He was buried, and that He rose again for our justification. Who saw Him enter that meeting on which the doors

were shut for fear of the Jews? The companions have returned from Emmaus, and they are canvassing anew, with increased exertions, the strange intelligence which has been agitating them all the day, under the new light which they have cast upon it, but Jesus is not personally present. The next moment He is uttering the words, "Peace be unto you." There is something secret, unseen, and silent at work in all this. It is the doing of the Lord, and therefore it is wondrous in our eyes. But there is also another element here which does not appear in God's workings in Nature. There is an element of unexpectedness in all this through which something above nature comes in. The soldiers were surprised when they found Jesus dead already. It was not to be expected that an absolutely blameless and benevolent life should have its end on the cross which was intended for the worst of men. Astonishment filled every heart at the news of the resurrection, and everything connected with it. It was so unexpected that no one could believe it at once. How unexpected must have been the appearance of Jesus in the midst of that small meeting on the evening of the resurrection day! Yet every heart had been full of thoughts about Him. But how they must have been troubled when He actually appeared amongst them! Their excitement must have instantly risen to alarm. They may have been so scared as to become speechless. They might think within themselves, "Is it a spirit?" but be able to say nothing. Yet, in the midst of their profoundest amazement, how soon the Saviour fills them with joy and peace in believing! And it is always so whenever and wherever the Saviour comes to manifest His glorious presence and His great power. For, when our Lord had risen from the dead, that great work, for the sake of which He had come down from heaven and dwelt on earth for a season in the likeness of man, was accomplished. Everything that He came to do—everything that He could do, as the Son of Man, whether by action or by suffering—had, to the utmost, been fulfilled. Sin had been overcome by the truth, the righteousness, the holiness, and the constancy of His life, and atoned for by the infinite value of His sacrifice on the cross. Death had been vanquished by His resurrection. The last act appointed for the securing of man's redemption had been achieved when on the cross He exclaimed, "It is finished." The gates of heaven which had been so long shut by sin, were, after He had risen, reopened to all who would approach, believe in and obey this once crucified but now risen and glorified Redeemer. But we must never forget that everything which our Lord did whilst He was in the world was a lasting type of what He is always doing and of what He is always willing to do for all that believe on Him and obey Him. The actions of mere men are momentary, and, like transient meteors, pass speedily away. But the actions of the Great Redeemer are everlasting. They are like the stars of the firmament, that stand fast for ever and ever. And especially is this true of those actions of our Lord which took place after His resurrection. When Christ shewed Himself to the disciples of old, He shewed Himself not to them only, but to all His faithful followers throughout all time. The words which He spake to them He spake not to them only, but to all who believe on Him. The comfort and peace which He granted to them, He gave and still gives to all who humbly seek them from Him. The commands which He de-

livered to them He delivered likewise to all who sincerely love and obey Him. So that when we read and study the Gospel narratives, especially when we read and study the accounts of what our Lord said and did after He rose from the dead, we are not merely reading and studying an account of what occurred more than eighteen centuries ago, but something which has a direct bearing on ourselves.

Beloved of God, Jesus, stands to-night without or within your hearts and mine, ready to manifest His glorious presence to bless and His great power to save, as certainly as many centuries since, He stood first without and then within, with that little agitated band of His disciples, which had gathered themselves together with closed doors for fear of the Jews on the evening of the resurrection day. That day has been kept in honour from then until now by every section of the Church of Christ and in every stage of its history. And here we are met together this evening to be present at the forging, and welding in, of another link of an unbroken chain of Christian Sabbaths, extending from our own feet to the feet of the risen Saviour as He stood there in that room with closed doors and poured forth words of blessing and of peace. And what is it which keeps the doors of our hearts closed against the Saviour if He be not within? What is it which averts the blessing of God from us and keeps away joy and peace from our souls if we possess them not? It is not the Jews in the flesh we need to dread so much now. It is not external foes of any name or description that we need now to be so much afraid of. Our worst foes are those of our own house—in our own hearts. It is the evil enthroned in our hearts and dominating with despotic sway every thought, feeling, affection, and desire which keeps Christ standing at the door and causes His knocking to be left unheeded. It is doubt of God's word and distrust of one another which divert the divine blessing from us if we have it not. It is the envies, the jealousies, and all the uncharitableness which we cherish in our hearts which drive joy and peace away if we possess them not. It is the hardness and the covetousness, the indifference and the callousness, the cold, insensible hearts and wicked wills within us which work our eternal ruin if we are ruined. Oh! let our minds be filled and occupied in all sincerity and truth with thoughts of the blessed Jesus and of all that He has done and suffered for us, and then we may be privileged to see Him with the eye of faith in all His resurrection glory, as He was seen by that little band of His disciples on the evening of that wonderful day when He appeared in the midst of them. Interest in Him had brought them together. Thoughts of Him and of what had happened to Him were their only thoughts after they had come together, and so He manifested to them and amongst them His presence to bless and His power to save. Oh! that our hearts were all melted into love and tenderness towards Him and our wills humbled into meek and submissive obedience unto His holy will, then should we all trust and love and help one another—then should we all be glad at seeing and believing in the resurrection glory of our now ascended Lord—then should we all hear His touching accents saying unto us with power, with practical and with personal effects, "Peace be unto you"—and then should we all be able in unity of spirit and of action to join together in upholding the honour and in advancing the glory of God the Father in this place and in this community.

The Pulpit Record.

SATURDAY, MARCH 31, 1888.

STRANGE DOINGS IN THE CHURCH.

SCARCELY a day passes but the newspapers give us an account of "strange doings," in some or other of our churches; doings which fifty years ago would have scandalised the sober-minded, and would have given occasion to dangerous mobs, to whom the cry of "No Popery" had not yet become unfamiliar. Much, perhaps, too much has already been said and written about these strange doings in our churches in the present day, of the vagaries of individual clergymen, who, however honest they may be in their opinion, will do more to hasten the disruption between Church and State, than the most determined Liberationist could accomplish.

We propose not to speak of these, but rather of the doings of our forefathers in their churches, which, however strange they may appear to us now, seemed to them neither strange, nor to the generality improper.

Few persons can ramble near an old ivy-covered church without being deeply impressed with the solemn beauty and fitness of the building. The fast-decaying monuments, with half-obliterated inscriptions to the memory of those who have returned to the kindly bosom of our mother-earth; the 'God's acre' holding so much quiet dust of what were once brave Englishmen; and all the other mementoes of change and death, call up feelings of deep reverence and holy peace. It is difficult to imagine the church as the scene of any but devotional services; yet the time was when the sacred edifice was used not only as a theatre, but also as a law court and an arena of political strife.

When the Miracle Plays were performed in church, the stage consisted of three platforms, one above, and somewhat receding from another. The highest one, by a tremendous stretch of imagination, was supposed to represent the Kingdom of Heaven, and upon its boards thoughtlessly impious mortals laboured to represent the Divine Being and angels. The portrayal of the Deity was of everyday occurrence, and no solitary thought of its impropriety seems to have entered the minds of either player or spectator. In the churchwardens' accounts for the parish of Rye, in the year 1522, there is an item: 'Paid for a cote made when the Resurrection was played for him that in playing represented the part of Almighty, js; and in the accounts for Coventry, there is an entry: 'Item, Payde for a cote of Godde, and a payre of gloves, ijs. ;' while an impious mortal of the name of Robert Cro was paid the sum of three shillings and fourpence for 'pleaying Gode.' In the year 1560, at Coventry, the representative of Deity appears to have been a tailor; for, in addition to his *honorarium*, he receives 'xxs. for mend-

ing the devils cottes.' The rate of payment, compared with that of the other players, serves to shew that there was some idea of the dignity of the part, for three shillings and fourpence is a noble amount, compared with 'ijd. to Lorman for playing the p'phet (prophet) on Palme Sunday' at Reading in 1541. The second platform contained the representatives of disembodied spirits in the shape of angels of an inferior class to those upon the upper platform, and also a noble army of saints and martyrs. The angels were pictured by nude children, to whose shoulders huge wings were attached. In the books of All-Hallows' Church, London, there is an item paid for the loan of a pair of wings and a *crest* for an angel; and at Coventry, 'red buckram for the wings of angels' cost seven shillings. The third or lowest stage was intended for the merely mortal characters, 'Noe, Sem, Noes Wyffe,' and generally a comic character, 'Old Tobye,' without whose mirth-provoking antics the sacred play would not have 'gone off.' Adam, Eve, Abraham, and John the Baptist frequently met upon the same boards and in the same piece. Attached to this lowest stage was an opening intended to represent the mouth of the bottomless pit, from which, however, along with smoke, and flame, and the groans of the lost, certain unhappy spirits occasionally emerged, and ran about the stage, jesting and joking with both actors and audience, to the uproarious delight of the latter. The 'vice' of the piece in many respects like the 'villain' of these days, generally finished his career by being thrust into the yawning gulf. The Coventry accounts, in addition to several sums paid for 'keepying of fyre,' contain a charge of three shillings for two pounds of 'hayre for the devils head,' and eightpence for 'mending his nose.' His angels also receive four shillings to purchase themselves a supply of 'black canvas shirtes.' The stage properties were of the most absurd character; an old account of some of these things left in St. Swithin's Church, London, contains the following strange entries: 'Item, The cyty of Jerusalem with towers and pinnacles; the cyty of Bages; Old Toby's house; a gret idol; a firmament with a fyre cloud and a double cloud in the custody of Thomas Fuebeck.' The absence of scenery was compensated for by explanatory symbols. Higden, of Chester, author of a piece called *The Deluge*, gave instructions respecting the ark as follows: 'The arke must be boorded rounde aboute, and *uppon* the boordes all the beastes and fowles hereafter rehersed must be painted, that these wordes may agree with the pictures; if they were acted up to, the ark must have been almost as large as the original one, for Sem goes on to say:

'Sier, here are lions, libardes in,
Horses, mares, oxen, and swyne,
Neates, calves, sheepe, and kyne,
Here sitten thow maye see.'

The educated clergy, in a manner compelled to present these spectacles, must have had some strange qualms of conscience when they played in the old cathedrals and abbeys; and in the year 1542, Bonner, bishop of London, in an address to his subordinates, prohibited in his diocese 'all manner of common playes, games, and enterludes to be played, set forth, or declared *within their churches* or chapels;' but the wise prohibition seems to have been very

generally disregarded until a much later period. However, that public feeling was going in the right direction, is shewn by the fact that in the year 1684, Sir H. Herbert, of the 'Office of Revels,' committed one Cromes 'to the Marshalsey for lending a church-robe with the name of Jesus upon it to the players in Salisbury Court, to present a flamen or priest of the heathen.' At one period of the reign of Queen Elizabeth, Sunday was the only licensed day for dramatic performances; and an old writer of the time complains that, in consequence, 'the players have four or five Sundays in a week.' Although in the year 1580 we find that the Lord Mayor of London 'obtained from Queen Elizabeth that all heathenish playes and enterludes should be banished upon Sabbath-dayes,' it appears that either this prohibition was soon rescinded, or that there was one laid for the people, and another for her majesty, for in the year 1592, when she visited Oxford, and attended divine service in the University Chapel, no sooner was prayer over than the chapel was rapidly converted into a theatre for the afternoon's amusement. The same kind of double legislation was in vogue during the reigns of James and Charles I. It appears that the Oxford entertainment was the last instance of a play being performed in a church. About the same period the authorities of the same university prohibited smoking in church, *on account of the quantity of smoke*. During the plague of 1543-44, courts of law were held in the abbey church of St. Alban's, the fear of infection having caused their adjournment from London; and again, during the reign of Elizabeth, a similar thing must have occurred, as the old municipal accounts contain an item of four shillings and eightpence 'paid to John Saundens for nayles for the work in the church for the assizes.'

For many years it was customary to elect mayors and other parochial functionaries in the parish churches of several towns. At Sandwich it was usual, 'upon the Monday next after the feast of St. Andrew, for the town-sergeant to sound the common horn, and make a proclamation, calling upon every man of twelve years or more' to go to the Church of St. Clements, 'where our commonalty hath need. Haste! haste!' A crowd assembled in the church, and after the sergeant had brought back the indispensable common horn, the mayor called upon those present to elect his successor. When this had been done, the ex-mayor gave up a stick of office, the indispensable common horn, and his key, and the people dispersed. The next day the newly-elected mayor sends his sergeant round the town to summon the 'jurats' to meet him the following day 'in St. Peter's Church on the common business of the day.' If, however, after being elected, an individual refused to fill the municipal office, 'the commonalty, after three notices, shall pull down his house.' It can easily be understood that a commonalty, given to such amusements as that, might at times be unruly during the election in the sacred building; and it appears, indeed, that, in course of time, the gatherings had become so boisterous and disorderly, that the attention of the temporal and spiritual authorities was drawn towards them; for in the year 1688 a letter, of which the following is a copy, was received by the mayor, and ordered to be read in the parish church, by Alexander Mills, minister of the parish:—

'TO THE MAYOR AND JURATS OF OUR TOWNE AND PORT OF
SANDWICH.

Whereas wee are informed that of late yeeres there hath bene several assemblys he'd in the parish church of St. Clements, in that our towne and port of Sandwich, for the electing of the mayor there, and that during such assemblys there have been several horrid inconveniences committed in the chancel of the said church, and even upon and about the communion-table itselfe, the very mention whereof as it hath

justly moved our indygnation, soe wee doubt not but it is matter of grief and scandal to all sincere Christians. Our will and pleasure therefore is, and wee doe hereby strictly command and require you, the mayor and jurats of our said towne and port, that for the time to come none doe presume to appoint the holding of such elections in the said church, or to assemble there upon that occasion, or any other than the publique worship of God, except it bee upon such parish meetings as have been usual held there for the reliefe of the poore, or the services of the church, and that even these meetings bee thereheld with all decency or due reverence to the place; but that all meetings, prelections, and such secular occasions bee from henceforward held at that the towne-hall of that place. And this you are to take care, upon paine of our high displeasure, and of being proceeded against according to the utmost severity of law. Wee doe likewise order this our letter to be publicly read and entered among the records of that towne and port.

Given at our court of Whitehall the 23d of November 1688, in the five-and-thirtieth year of our reign. By his majesty's command,
C. JENKINS.'

It is to be regretted that this letter did not go a step further, and interdict several other abuses prevalent at that time. It was customary, down to a very recent period, to make announcements of sales and meetings from the pulpit. The act of parliament (4 Geo. II.) authorising the building of a new bridge over the river Ribble, near Preston, provided that, when repairs were necessary, a meeting should be called by an announcement 'in the parish church of Preston on a Sunday, immediately after divine service.' This strange custom was abolished by an act passed early in the present reign, after which, however, business announcements were made from a tomb in the churchyard before the people had had time to disperse.

During the period when the Roman Catholic religion was the faith of our fathers, 'sanctuaries,' or places of refuge for criminals, were created in many sacred edifices. Victor Hugo, in his *Notre Dame*, has made shrewd use of this custom, and shews both its advantages and disadvantages in an age when Justice really was blind. The church of St. Martin's-le-Grand, London, included one of these refuges within its sacred walls, and there seems to be grave reason to suppose it to have been a public nuisance, as prisoners passing from Guildhall to Newgate often managed to escape to it, or were seized by their friends, and carried thither. Upon one occasion, a soldier, convicted of some crime, was passing along this *via dolorosa*, when he was seized by five of his accomplices, and carried into the sanctuary. Naturally enough, the officers of the law followed the party, and dragged the prisoner forth, and lodged him safely in Newgate. This step, however, was deemed a sacrilege, and the authorities actually compelled them to take the man back, and place him in the sanctuary. Upon some occasions, however, the people, possessed of a finer sense of justice, disregarded the rights of the refugee. One Laurence Duckett, a goldsmith of the city of London, had in some rough street-brawl wounded a man named Crepin, and had taken shelter in the sanctuary attached to the church. A mob broke in during the night, and strangled him, leaving him in a position calculated to create an impression that he had died by his own hand; and such was the general belief, until a lad, who had been a frightened witness of the deed, confessed the truth; and some fifteen or twenty of the murderers were hung, and one, a woman, burned to death. The doorways and windows of the church were filled with thorns, as a sign that the church was interdicted by the bishop. Although Henry VIII. abolished the dangerous privilege in most parts of England, Lancaster Church continued to retain its sanctuary. These places

must have been greatly patronised in an age most undoubtedly quarrelsome. Disturbances were of frequent occurrence in the churches. At Preston, in 1655, two men were fined two-and-sixpence 'for making a tussle in church.' Sometimes a proud dame refused to sit behind some other dame equally haughty, and as there was no other course open for the husband than to espouse her quarrel, a general mêlée was the result. Stow tells us that, upon the afternoon of Easter Sunday, 1417, a violent quarrel took place between the ladies of the Lord Strange and Sir John Trussel, and that a general fight was the consequence. 'The two great men who chose a church for their field of battle were seized and committed to the Poultry, and excommunicated by the archbishop of Canterbury.' The prelate, after a patient hearing of the case, adjudged Lord and Lady Strange the aggressors. The lady came in for the lion's share of the penance; she was compelled to walk barefooted to the church, and at its re-hallowing, carry water, and fill all the sacred vessels. The unfortunate servants, who, with Mercutio, could earnestly ejaculate, "A plague o' both your houses," marched behind their rector, "in their shirts." In the year 1538, a dispute arose at Whalley Church, "on account of sittings in ye church." A pew, bearing the strange name of "St. Anthony's Kage," was the bone of contention. It appears that this pew belonged to the Towneley family, in right of their manor of Hopton. Sir John Towneley was sent for to arbitrate, and his decision was in the following words: "My man Shuttleworth of Hacking made this pew, and here will I sit when I come; and my cousin Nowel may make one behind me if he please; and my sonne Sherburne shall make one on the other side, and Mr. Catterall behind him; and for the residue the use shall be, first come, first speed, and that will make the proud wives of Whalley rise betimes to come to church." Such is the position of the pews at the present day. In the books of St. Laurence Church, at Reading, there is an entry of the date 1547 as to the "mayor's wyfe's seat;" and at Rye, the churchwardens expended "five shilling for making a pew for the magistrates' wives." Whether all this arose from a false feeling of pride or not, it is hard to say, but it appears that the churchwardens certainly recognised the feeling, and determined to benefit by it, for in 1578 the churchwardens of Reading ordered that 'the collections on Hock-Monday and on the festivals having ceased, every woman seated by the churchwardens in any seat on the south side of the church above the doors, or in the middle range above the doors, shall pay 4d. yearly, and any above the pulpit 6d. at equal portions;' and at Dorchester, in 1625, "Robert Polden's wyfe" is noticed as paying "1s. 6d. for a seat in the woman's square."

Through many of the old churches, there was a right of way, down to a very recent period; such was the case at St. Alban's, most of the towns-people having keys, and passing through the edifice at any hour of the day or night. This strange custom led to the spoliation of many valuable works of art, and to the theft of many monumental brasses, valued as so much old metal by the sacrilegious intruders. Perhaps sleeping in church can hardly be called a strange custom, inasmuch as it is so common at the present day, but the strange steps taken to prevent and to check it are worth a passing reference. In many of the parish churches, men were appointed whose duty it was to "awaken ye sleepers." In August, 1659, Richard Rore bequeathed eight shillings a year "to a poor man of the parish who should undertake to awaken sleepers in the church of Claverley" during divine service; and in 1725, John Rudge gave by will twenty shillings a year to the parish church of Trysall, Staffordshire, for wages "to a poor man to go about the parish church of Trysall during sermon to keep people awake."

This system of awaking was anything but an improvement upon the one in vogue at an earlier period. In the chancel of Stratford-on-Avon church, there are twenty-six stalls, beautifully carved, designated "Miseries"—seats made in such a manner that unless sat upon in a peculiar attitude, possible only to a wakeful and attentive person, they would throw their occupants on the floor. This plan saved the expense and avoided the inconvenience caused by a man rushing about from sleeper to sleeper. Another very fruitful source of annoyance, however, was caused by the presence of dogs in the sacred building, and the man who had undertaken to "awaken sleepers" was made available in expelling them. To judge from the old local legislation, one would infer that "pigges and dogges" were the plague of our ancestors' lives. Almost every church of any note had its duly-appointed officer, whose arduous and dangerous duty it was to 'whip out dogs from the church;' and almost numberless are the bequests of yearly salaries to such individuals. At Chislet, in Kent, the tenant of certain lands called Dog-whipper's Marsh is compelled to pay ten shillings a year to a person for discharging the duty; and at Peterchurch, Herefordshire, from time immemorial, an acre of land has been devoted to the use of a person, on condition that he should clear the church in a similar manner. At Calverley, eight shillings a year, and a room in one of the cottages over the churchyard, was the salary; and at Rye, the payment was '4d. a Sunday.' At Ormskirk, in October, 1688, the churchwardens 'paid for a whipp to whipp dogges forth of ye church, 1s. 6d.; and to Wm. Scirisbrick for whipping the dogges forth of ye church the first day, 1s.' At Trysall, in Staffordshire, in the year 1725, the testator of five shillings a year for a similar purpose seems to have been determined to go to the very root of the evil, and he therefore makes of it the official's duty not only to 'whipp out dogges,' but to prevent their ingress; 'to keep people awake, and keep dogs out of church.' What with sleepy people and sleepless dogs, the office could not be a sinecure.

There can be but little speculation as to the causes and temptations which induced the animals thus to invade the sacred building. The condition of the graveyards was such as to ensure every dog a bone, and in many places they were used as receptacles for the town refuse. Not so far back as the period of which we write, the condition of St. Giles's churchyard was so shocking as to rouse the ire of Pennant; and even recently, many country churchyards remained in a shameful state. Mr. Jowett speaking of the village of Creich, Derbyshire, in 1855, says: 'In the village of Creich, at every step through the churchyard, on our last visit, we noticed fragments of skulls, vertebrae, and other human bones, scattered about in every direction, and lying on the pathways, the grass, and the graves.' At the time to which we allude the state of things was even worse than this: human remains of all kinds were permitted to lie festering until such time as a dog made a successful *sortie*, and escaped with the prize; cows were allowed to pasture within the graveyards, the revenue from that source being added to the clergymen's incomes. In the year 1674, the churchwardens of St. Laurence, Reading, offered that 'in future no manner of cattle should be suffered to go or feed in the churchyard of St. Laurence;' but as the vicar demurred to the loss of revenue, the vestry voted the amount to him: 'Mr John Brasier, vicar, and his successors yearly, for ever, in the place of such cattle going or feeding in the said churchyard, as they used to do.' At Banbury, in 1564, it was ordered that 'yerly and at all tymes, and from tyme to tyme,' the gates about the churchyard should be repaired, so that they should, 'bear lawfull defence to kepe further swyne and other ondecent cattell upon payne of xls.:' and the twenty-

third order of the same town was to the effect that 'no man shall lett their hogges goo abroade unrefuged, nor no swyne or geese to goo within the churchyards.' Sometimes, however, the bones were gathered together and placed indiscriminately in a vile charnel-house, until that place became full, upon which they were once more returned to the earth. The churchwardens of Preston appointed a man to look after the stray bones in the churchyard; and in October, 1687, the churchwardens of Ormskirk 'paid Richard Grise for clensing the bone-house, L.1, 6s. 8d.' Readers of Shakspeare will, no doubt, remember several allusions to this state of things, as in *Macbeth* (act iii. scene iv.)—

If charnel-houses and our graves must send
Those that we bury back, our monuments
Shall be the maws of kites.

And in the churchyard scene of *Hamlet*—'Did these bones cost no more the breeding but to play at loggats with them? Mine ache to think on 't.' Mr. Charles Knight, in one of his admirable papers, attributes Shakspeare's rhyming epitaph upon his tombstone to the 'solicitude about the quiet of the grave which seems natural to fine sensibilities and thoughtful minds;' and to a very great extent such may have been the case, as the deprecation of the removal of human remains seems to have existed from the earliest period; but it is probable that the condition of a wretched bone-house, full of promiscuous remains, adjoining the church of Stratford-upon-Avon, and to which there was general access in Shakspeare's time, may have had some influence upon the mind of the great dramatist.

The church-doors had attractions to a dog. It was customary for the churchwardens to pay for the destruction of foxes, owls, hedgehogs, moles, magpies, and other animals and birds. At Rye, the churchwardens valued a hedgehog at fourpence, and sparrows at threepence a dozen. Persons who slew a fox within the boundaries of the parish brought the animal's head, and nailed it to the church-door, for which they received, in some places, a fee of a shilling. The wholesale manner in which this foolish work of extermination was carried on, is shewn by an extract from the churchwardens' book of the parish of Ormskirk:

1665.	Vermin.	L.	s.	d.
July 24. pd.	Robt. Halton for 29 orchants [hedgehogs?] heads,	00	04	02
"	pd. for three fox-heads and one orchant,	00	08	02
"	pd. for 21 pianets [magpies?] and maulderts [moles, generally called mowdiwarps in the Lancashire dialects], 3 jeefs, and one orchant unto Ed. Hall, R. Hunt, and others,	00	01	09
"	pd. for 4 orchants and 4 maulderts,	00	00	10
"	" " 1 fox-head and 8 orchants,	00	02	04
"	" " 8 fox-heads, 6 pianets, and 1 orchant,	00	08	05

A good day's work that, surely. After a purchase like that, the church-door must have presented a somewhat attractive appearance to our canine friends. At Newcastle-upon-Tyne, the animals are of a different class, and the rate of payments is proportionately higher, as the following extracts shew:

1725, for 2 otter-heads, 8d.
1727, " a badger-head, 1s.
1780, " a footmarts head, 4s.

It appears, however, that in some men's minds there were doubts as to the decency of the custom, for in the year 1674, the churchwardens of another Newcastle church had ordered that, in future, all persons bringing such trophies should be directed to the town-chamber, and there demand their fees. Upon one occasion, through the cupidity of the officials of Gloucester Cathedral, the scene changed from dead birds outside to live birds within the church. A poor half-witted woman, who, however, contributed munificently to the funds for the repair and ornamentation of the church, was allowed

to indulge all her strange fancies. Walpole, writing in 1758, and referring to the choir of Gloucester, says: 'Here is a modernity which beats all antiquities for curiosity. Just by the high-altar is a small pew hung with green damask, with curtains of the same; a small corner cupboard, painted, and carved, and gilt, for books in one corner; and two troughs of a bird-cage with seed and water. It belongs to a Mrs. Cotton, who, having lost her favourite daughter, is convinced her soul is transmigrated into a robin-redbreast, and for this reason she passes her life in making an aviary of Gloucester Cathedral.' To Pinks, it appears that windows were left devoid of glass lest the "ghostly dicky-birds should out their feet." When the abuse ceased, we have not been able to ascertain; but, no doubt, the date of the reading of the lady's will would not be far from it.

However absurd these "ghostly dicky-birds" must have seemed, they were infinitely preferable to bears, and those animals have very frequently figured at church. When Queen Elizabeth and her nobles attended divine service at St. Paul's, they were almost invariably attended by "two white beares." At a trial at Chester in 1686 as to the right to the chapel of ease at Knutsford, an old man, in the course of his evidence, after certain allusions to the fact of three gallons of wine being used at each ordinance, testified that, in 1626, "there was a rude fellow brought a beare into the said chappell now in variance, whereupon much trouble did ensue; and the bishop did suspend or interdict the said chappell, and prohibitt all preaching and praying there for about a twelvemonth, when it was consecrated enough." The "last, but not least" strange doings to which we must refer arose from the introduction of the Bible. In the year 1538, every parish priest was ordered to procure "an English Bible of the largest print," at the joint expense of the parish and himself. Many are the references in the old registers to this important innovation. At Reading the amount seems to have been too great to admit of immediate settlement, for the entry stands: "1540. Payd towards the new byble ixs." The ministers were directed to set up the Bible in the most convenient situation in the church; generally, it was chained to a reading-desk. At Rye, the churchwardens paid "for two chaines—one for the Bible, the other for the paraphrase, 10d." The people were admonished to make good use of the book, and they were not slow to avail themselves of the privilege, for from the time of the king's order for a translation to be made, the greatest anxiety had been expressed as to the contents of the marvellous volume, about which so many contrary opinions had been expressed. It appears, however, that the first order was almost generally disobeyed, for in the year 1589-41, similar orders were issued. Bonner, bishop of London, in obedience to the royal command, caused six Bibles to be placed in various parts of St. Paul's Cathedral, and placed above each of them a brief admonition to the people that the book should be read "meekly, reverently, and obediently," and ordering that "laity were not to dispute of the mysteries contained therein." This latter injunction was openly disregarded. The Bibles soon became the centres of earnest groups of thoughtful men, whose minds had long been prepared for mighty and radical changes, and to these an injunction, even though it emanated from a bishop, was of but secondary importance. Disputes arose as to points of faith; and divine service was frequently interrupted by those who stood arguing for and against the sacred volume. Bonner at length threatened that if these public disputations were not stopped, he would remove the books from the churches. He did his utmost to undo the past, but it was useless. The strange doings about the Bible-stands could not be prevented; and perhaps, when we consider our present position as a nation, and as individuals, it was just as well they could not.

LECTURE.

DELIVERED BY THE REV. W. A. O'CONNOR, B.A.

THE occupations of life may be divided into work and play. Work came first, and arose from the necessities of life, and was suggested by them. When man got tired of work—and some people get tired of it very soon—he could find no better way to amuse himself than by laughing at the toil under which he had previously groaned. He invented games that were suggested by his work, and relieved it of its severe aspect. The ludicrous is the laughing echo, the quivering shadow of the serious. Play is the imitation of labour. If there were no labour play could not be imagined. This is inherent in the condition of things. But there was no ridicule, only amusement, in the original intention. In the course of time a latent bravado of defiant mockery began to qualify amusement with a flavour of the forbidden. Men began to snatch a fearful joy. It might be thought that as children commence life with play, their sports should be original. But it is well known that their games are the copies of the serious occupations of grown people. They nurse dolls, and fight mimic battles. They imitate hanging if they have heard an execution described. If they have seen you shaving, and you leave a razor in their way, they will be certain to amuse themselves by imitating the process.

Even the recreations of the lower animals imitate their regular work. The play of a couple of dogs is a pretended fight or chase. When a dog plays with his master, he makes believe that he is biting him and growling at him. He must have it in his mind that he is parodying an impious disloyalty, and that there is a joke of some kind in doing so. In the same way our tournaments and reviews, our huntings, gamblings and revellings are parodies of the sober business of life. Tragedy and comedy are life without its responsibility. This is so not by choice, but by necessity. The tethered donkey can gambol only within the limits of his grazing grounds. We never cease to be children, and we never get quite rid of school. Times of relaxation are half-holidays of men and women. Our play-ground is limited and enclosed. Toil is our school-master. All our lives through we can only give a zest to our pleasures by chalking a grotesque profile of our stern pedagogue's countenance behind the door.

As time goes on we are prone to forget, or to confuse the true ends of work and play, and their relation to each other. Among the serious businesses of life are money-making and love-making. Many men are so intent on what they are engaged on that they desire to make money or love in a way that is not good for themselves or others. They make a mere pleasure of what was meant to be in some degree a toil. Others on the contrary take exclusively to the vacation side of life, and amuse themselves with such avidity that they make a toil of what, when temperately followed, would be a pleasure. In consequence, it becomes requisite to find something of a grave and imposing character to overawe the world, and keep it within the lines of moderation. Sermons were invented; marriage laws were enforced; hangmen made their appearance, and Mrs. Grundy commenced her awful and mysterious reign. The instant that an increased seriousness came into the world, man's capacity for play and parody became enlarged. Being preached to, or hanged, or married, or boycotted, or excommunicated, is intended to be a more serious thing than either love or avarice: so while love and avarice gave scope for only a common-place caricature, the new solemnities introduced a keener relish and a subtler invention.

There is no need to fathom the ocean of metaphysics in order to ascertain the cause of laughter, or the genesis of wit. The whole mystery is accounted for by the truism that all is vanity. Laughter is the echo that rebounds from the inward hollowness of things. Make the very best that you can of mortal life and human institutions, and you still must admit that the man who could engross himself in them, and derive perfect satisfaction from them would be wanting in some unknown greatness of humanity. But it is certain that men do aspire above the realities of earth, and the consequence is that when the world pretends to be more than it is, and to present a perfect law, and a perfect

happiness, they roar above it, and they laugh at it. Thus, you see, real religion and humour flow from the same source. All is vanity says the preacher, and all is vanity says the jester. When the appointed guardianships of life, that came to repress rebellious mirth, wear a mask and a robe to make up for want of sincerity, they only excite a more intense and complete merriment. It is pretentiousness, not reality, that is ridiculed. So when, the pretence is increased, the sense of humour is increased. For what do our actual laws, and, too often, our actual religion teach us, save that all order and all perfection are here on earth! Every official claims omnipotence, every teacher infallibility, every preacher inspiration. It is this imposture in things that are primarily good, this setting up of instruments, as if they were the ends of existence, that compel mockery. Preaching is a very laudable institution, and one that is profitable, one way or another; yet because a ring of unsoundness is occasionally—rarely, but sometimes—detected, or more probably imagined in it, there is no limit to the parodies of sermons that have appeared. An American negro in the slavery days was in the habit of asking permission to go to his religious duties so often, that his master conceived some doubts about his piety, and questioned him regularly concerning the text and the sermon. One day he asked what did the minister preach about. "He preached about the miracle, massa," was the reply. "What miracle?" "The miracle of the loaves and fishes." "What did he say about it?" "He told us, massa," said Sambo, "that the Lord and His apostles were very hungry, and how the Lord took five little loaves, and made them five thousand loaves, and how the apostles ate them all, and how they had five little fishes, and the Lord made them into five thousand fishes, and the apostles ate them all." "Oh, Sambo," said his master, "you have got into some mistake about it." "No mistake at all, massa," said Sambo, "that was just how it was, and the miracle was that they didn't bust." "That's a finished sermon," said a man coming out of church. "Yes," said another, "but I was beginning to fear that it never would be." We have all heard of the enthusiastic methodist, who having been rebuked for saying "Amen" at the wrong time, shouted out one day, "Amen, hit or miss." But he must give place to the man who, when the preacher said—"This is perhaps the last time that my voice will ever be heard in this house,"—uttered a vigorous "amen." A minister carrying a carpet bag, with a number of sermons in it, was asked what it contained, "Dried tongues," he answered. He seemed to have in his mind the reply made by an old Scotch woman to a preacher, who arrived drenched with rain: "What shall I do, Mrs. McGregor," said he, "I am wet through and through." "Get in to the pulpit," said she, "ye'll be dry eno' there." At a hunt one of the field tumbled with a loud splash into a brook. The master, hearing a noise, and perceiving that a disaster had happened to somebody, turned to the whip and said, "Who's that? Hadn't we better help him out?" "Oh, no," was the cool reply, "it's only the parson, sir, and we shan't want him till next Sunday."

You must not suppose that because the outer profane world laughs about sermons, the preachers themselves see anything laughable in the subject. Cicero long ago was so unreasonable, or so simple, as to say that he wondered how two augurs could look each other in the face without smiling. He took into account the original purpose of the institution of augurs, and compared it with the lives and ways of augurs as they had become, and was astonished at the contrast. An augur in his eyes was a living practical joke. But the augurs themselves saw only their trade, and the gains it brought them, and they were aware that gravity was an indispensable element in it, and so they never thought of smiling. Church dignitaries meet now in convocations, and congresses, and conferences, and never laugh at each other. They know that it is part of their calling and election to look sober and dignified, and they very properly look sober and dignified. If they thought about St. Peter and St. Paul as they were, and then looked at each other, and themselves as they are, they would either hang themselves or go into hysterics. Therefore they very wisely do not trouble their heads about St. Peter or St. Paul, and succeed in preserving grave countenances. Meantime, although they do not see the joke Cicero, or somebody representing him, does, and is so illogical or silly as to be astonished that they do not see it too. The more solemn is the dignity attacked, the sharper is the point of the jest. A nobleman on his death-bed said to his coachman, "I am going a longer journey than ever you drove me." "Never mind, my lord," replied he, "it is all down hill." The jest attains its keenest edge when it refers to an ecclesiastical dignitary. A dean or bishop was very

unwell, and said to his servant that he feared he was about to die. "My lord," said the servant, offering the conventional consolation, "you are going to a better place." "Ah! John," answered the church dignitary, "there is no place like Old England."

A gentleman was introduced at a dinner party to two ladies, one the widow of a Mr. Smith, who had lately died, the other the wife of a Mr. Smith, who had just gone to India. He was leading out the widow to the dining room, and mistook her for the other. She remarked that it was very hot. "Yes," he replied, "but not so hot as the place your husband has gone to." What we laugh at in these stories is not the topic itself, but the conventional hypocrisy that surrounds it.

In a storm at sea, the chaplain asked one of the crew if there was any danger. "Oh, yes," replied the sailor, "if it blows as hard as it does now, we shall all be in heaven before twelve o'clock to-night." "The Lord forbid," exclaimed the chaplain. "May you be in heaven before this time to-morrow," said a poor beggar woman to a gentleman who had relieved her liberally. "My dear creature," said he, "I am thankful for your good wishes, but don't be in too great a hurry with them." Now the spirit of those jokes, I repeat, is not one of levity or irreverence. They warn the professor of religion that there is a rival on the field, who is watching him, and gauging his motives. When the preacher proclaims truths which he has ceased to feel, then the man who jests at him is the more serious of the two. We can all see the point of the following jokes:—A dying merchant asked the free church minister attending him—though why a free church minister should be specified I cannot see—whether if he left £10,000 to the free church, his soul would be saved? "Well, I couldn't promise you that," was the answer, "but I think the experiment worth trying." A Georgian was one day called on by a clergyman who was soliciting subscriptions for the erection of a new church. "The Lord," he added, "will surely prosper all who aid us." "Do you honestly believe that?" "Why, certainly I do." The other subscribed 500 dollars, and as the clergyman rose to go, he said, "I have no doubt the Lord will repay you for this inside six months." Only six weeks had passed, when the liberal-hearted subscriber called upon the clergyman, and said, "You remember I subscribed 500 dollars towards your church building. I now want to go 300 dollars more for the seats and carpets." Has the Lord prospered you as I predicted? "Oh, yes, He has not only discounted your time one-half, but he has permitted me to gobble up all the stocks in a railroad except about 5,000 dollars held by a widow. I want to subscribe 300 dollars more, and have the Lord bring her to time."

Two Scotchmen were caught in a storm on the water, and were in terror for their lives. One prayed loudly, and was promising everything for the future; Stop! Donald, cried the other. I feel the bottom.

There is a tendency in all reforming and philanthropic movements to run into extravagance and Pharisaism. It does not follow at all because a man is engaged in a good work that he must be a good man. His motive may be vain or self-interested, or even malicious. Most men, however, who are employed in any attempt to make their fellow-creatures better, seem to expect that the world will believe them to be very good themselves. A little ridicule is the best remedy for them. Such cases indeed illustrate the proper use of humour, and explains away anything that appears to be ill-natured in some witty sayings. Temperance advocates, for instance, come in for sly innuendoes now and again. There was once a Mayor of an ancient borough, who was a staunch teetotaler, and well known to be such. He attended the festivities promoted by a neighbouring borough, and somebody who knew the Mayor well put a glass of milk punch close to his plate. The Mayor saw the glass, tasted it, tasted it again and quaffed it off, saying 'Lord, what a cow!'

A man went into an apothecary's shop, and said, 'If you please, doctor, I'm a temperance man: but if you have any soda water of a strength and quality resembling whiskey, I'll trouble you for a little.'

Marriage is a very sacred and a very happy institution, as every one might find out for himself, if his expectations were not inordinately exaggerated. But some foolish lover, or some disappointed husband, once said that marriages were made in heaven, meaning that the time of courtship, when marriages are prepared, was a heavenly period in one's life, and all silly or sentimental people who knew little or nothing about the matter, immediately misunderstood the meaning of the expression. They thought the meaning was, that all marriages actually had a divine origin, that they were manufactured above the clouds and sent down to us ready to use. Now, a good many people had doubts about that view

of the subject, and began to turn it into a jest. One said that, perhaps, marriages were made in heaven, but, if so, they certainly got damaged on the voyage down. Another said that matches may be made in heaven, but they get dipped in another place. A young man in love with a young woman was too modest to disclose his passion, but went and had the banns published. She was astonished, and rated him soundly, but ended by saying, "Well, as it has been done it would be a pity that the four and sixpence should be thrown away." A tailor went to be married, and when told the cost was five dollars, said, "Shiver my timbers, I have only two and a half dollars; but go ahead, and marry me as far as that goes."

We all admit that taking a wife is a very serious affair. When some one recommended this step to a person who appeared wanting in ballast "Take a wife!" said he—"Whose wife shall I take?" This has always been considered a good joke. Another man was advised by his doctor to walk on an empty stomach, and when he simply asked "On whose?" he is also admitted to have said a good thing; but it has never attained the popularity of the jest about matrimony. If the advocates of marriage did not insist so strongly on its heavenly origin we should not be so readily disposed to ridicule on the subject. There is one relation, one character, which, for some inexplicable reason, is more awful and feared among husbands than that of wife—I mean that of wife's mother. If you want to extinguish all the seriousness and all the milder forms of mirth in a blaze of electric laughter, you have only to speak about your mother-in-law.

When a member of Parliament, during the debate on the Marriage with a Wife's Sister Bill, said that there was this great advantage in marrying two sisters, that a man might have two wives and only one mother-in-law, the measure was almost carried in the torrent of laughter that ensued. Mother-in-lawship is, no doubt, an onerous and highly respectable post, but it must be that those who occupy it, like all officials, slightly over-estimate the importance. One afternoon a stranger, observing a stream of people entering a church, approached a man of gloomy aspect, who was standing near the entrance, and asked, "Is this a funeral?" "Funeral—no," was the sepulchral reply, "it's a wedding." "Excuse me," said the stranger, "but I thought from your serious looks you might be a hired mourner." "No," returned the man, with a weary, far-off look in his eyes, "I'm the son-in-law of the bride's mother."

There is a slight misunderstanding, we lately read, between McGinnis and his wife's mother. It came about in this way: Hostetter McGinnis is thinking of taking a trip to El Paso for his health, but his mother-in-law has been telling him that there is danger of his being scalped by Indians, and that he had better stay here in Austin. "Nonsense," replied Hostetter McGinnis "there used to be Indians on the El Paso road, but they have all been driven off. I don't believe there is an Indian in the whole country." "Very well," replied his wife's mother; "when you get out on the plains, and one of those wild beasts comes at you whooping and yelling, then you will think of me." "I don't doubt it," replied Hostetter McGinnis; and now the *entente cordiale* has been spoiled, and there is a coolness between them.

A Chicago judge riding in the cars last week, from a single glance at the countenance of a lady by his side, imagined he knew her, and ventured to remark that the day was pleasant. She only answered: "Yes," "Why do you wear a veil?" "Lest I attract attention." "It is a province of gentlemen to admire," replied the gallant man of law. "Not when they are married." "But I am not." "Indeed?" "Oh, no; I'm a bachelor." Then the lady quietly removed her veil, disclosing to the astonished magistrate the face of his mother-in-law. He has been a raving maniac ever since.

Love is liable to be put in absurd lights. Marriage regulates love, and so, on account of its pretentiousness, is made to appear more ridiculous than love. Mothers-in-law, I suppose, regulate marriage, and accordingly they are made to seem the most ridiculous of all. This is quite in accordance with the theory with which we started. There is an inherent fitness and security in earthly affairs. The frowning tyrannies of the world cannot be allowed to reign unresisted. Laughter can never be put out. The heavier the extinguished the more certain it is to take fire, and the greater is the conflagration that follows.

Medical men are laughed at for the same causes that expose preachers to ridicule.

"Doctor," asked Brown, "why don't you put Fenderson on a close

diet? Don't you think it would be a benefit to him?" "Undoubtedly," replied the doctor, "but it would be no benefit to me. I might lose a patient, and when I lose a patient," he added, "I prefer to lose him in the regular way." A physician, passing by a stone-cutter's shop, bawled out, "Good morning, Mr. Jones! I see you finish your grave-stones as far as 'in memory of,' and then wants a monument next." "Why, yes," replied the old man, "unless you are doctoring some one, and then I keep right on."

Similarly lawyers are proverbially open to ridicule. Theodore Hooke described how, in his part of the country, lawyers were never buried. "We merely place them after death," he said, "in an empty apartment, close the door, and leave them there all night. In the morning there is no trace of them." "Why, what becomes of them?" asked an astonished listener. "Oh, that we cannot tell," replied Hooke; "all that we know is, that there is a strong smell of brimstone in the room." "Health journals," some one lately wrote, "insist upon reposing on the right side only, and claim that it is injurious to lie on both sides. But we don't know," the writer goes on to say, "where they will find a healthier set of men than lawyers."

Regarding humour historically, we see a protest against the claims to infallibility and eternity, which institutions are prone to make for themselves. We perceive it increasing in intensity in proportion as those claims are seriously preferred, suppressing itself partially, under an apprehension of irreverence, uttering itself for the same reason in the form of riddles, and finding vent in an indirect and fugitive manner through crannies of varied emotion. Its conception is from contrast, its shape from affected reserve, and its final development from the character of the individual. Wit is said to put ideas together, judgment to distinguish them, and it is inferred that men of judgment are rarely men of wit. This is confounding faculties with man, or imagining that each man has only one faculty. He who puts ideas together must first have exercised judgment in discriminating them. The fact is, that men of the profoundest judgment, if they turn their minds to humour, are the profoundest humourists; while men who never think deeply or seriously are shallow humourists. The shallow humourist aims at producing laughter, and succeeds. The profound humourist amuses and surprises men into a troubled emotion, of which laughter is only a casual and inadequate expulsion. Democritus and Heraclitus were both philosophers, and one laughed and the other wept at all that he saw in the lives of men. Dean Swift was in a state of constant indignation at all that he saw. The same sights produced those three different emotions in three different men. The same mental ingredients compose pity, ridicule, and indignation. He, therefore, who habitually displays any one modification of the common elements has no spare materials left for the manifestation of the others. If I exhaust all my stock of raw emotion in mirth, I have none remaining to weave into pity or anger. Democritus always laughed at the ways of men, and, in consequence, he was never indignant and never sorrowed. Heraclitus always wept, and consequently was never indignant, and never laughed. Dean Swift was always indignant, and neither wept nor laughed. The wisest plan is, to mix things after the Yorkshire pattern. "An honest man has no chance of getting on now," said someone. "We mix it in our part of the country," said a Yorkshireman. However, Democritus, Heraclitus, and Dean Swift were very much alike; especially Dean Swift—that is, indignation is more like pity or laughter than pity and laughter are like each other. This shows, perhaps, that they are the most vagrant and least practical of the three manifestations of emotion. Indignation runs into laughter or tears continuously, while laughter and tears run into each other rather as a mode of escape. The actual effect varies with the character or mood of the person. When we see a drunken man making solemn efforts to look sober and walk straight, we may feel sorrow, or mirth, or anger, according as we choose. No doubt a moral duty lies before us on every such occasion. The idea of a man beating his wife is generally considered something to laugh at; yet it might be a case for indignation or pity. The thought of a wife beating a husband could hardly excite indignation even in the sufferer. Even if he pitied himself he would not confess it. We may see that the right use of the faculties we possess enters into the discussion of wit and humour. There is a time to laugh and a time to weep. We should not confound the two.

A few passages from our best known humourists will serve as illustrations, and make our way more plain. At Lord Melville's trial, when the Bishops began to enter, a country lady touched Theodore Hooke's arm, and said "Pray sir, who are those gentlemen in red now coming in?" "Gentlemen, ma'am," said Hooke, "those are not gentlemen. Those are ladies, the dowager peeresses in their own right." The fair enquirer told her daughter not to forget that. The Speaker of the House of Commons, in his richly embroidered robes came next. "Pray sir," said she, "who is that fine looking person?" "That, madam," was the answer, "is Cardinal Wolsey." "No, sir," cried the lady, drawing herself up, "Cardinal Wolsey has been dead for many a year." "No such thing, my dear madam, I assure you," replied Hooke, with preternatural gravity; "it has, I know, been so reported in the country, but without the least

foundation: in fact those rascally newspapers will say anything." Corresponding to this, in the practical line, is what is known as the Berners Street Hoax. Hooke laid a wager with a friend that within a week he would make a particularly neat and modest house which they were passing, inhabited by a widow lady, the most famous in London. He sent out a thousand letters conveying orders to tradesmen of every sort to be executed at a fixed hour on a particular day. From waggons of coal and potatoes to books, prints, feathers, ices, filters, and cranberry tarts, nothing in any way available to any human being, but was commanded from scores of rival dealers from Whitechapel to Paddington. The Lord Mayor and his chaplain invited to take the death-bed confession of a penitential Common Council man, the Governor of the Bank of England, the Chairman of the East India Company, a Lord Chief Justice, a Cabinet Minister, the Archbishop of Canterbury, and his royal highness, the Commander-in-Chief, were all invited, and all obeyed the summons. Every pious and patriotic feeling had been most movingly appealed to. The consequences were serious. Fierce were the growlings of doctors and surgeons, scores of whom had been cheated out of valuable hours. Attorneys, teachers of all kinds, male and female, hair-dressers, tailors, popular preachers, parliamentary philanthropists, had been all victimised. There was an awful smashing of glass, china, harpsichords, and coach panels. Many a horse fell never to rise again. Beer barrels and wine barrels were overturned and exhausted with impunity amid the press of countless multitudes. It was a godsend to the newspapers.

There is always something to be said in extenuation of any act, however outrageous, that excites laughter. The end is a good one, and we do not care to scrutinise the motive. In this respect the ludicrous differs from the moral. When we see a man do an act materially good, we look at the secret purpose. But we do not think about the motive when a man says a good thing, or plays a practical joke that causes merriment. This is quite right, for a man may falsely seek to have the character of a good man, that by means of it he may be able to do evil, whereas a man cannot seek the reputation of a wit for the purpose of deceiving us by an act or saying of a grave character. His object must be to have an opportunity of displaying his wit in the future to greater advantage. We are therefore prone to deal leniently with the humourist when he transgresses. And then there is in the mind of each one of us a horizon where heaven and earth dimly meet. Against this, the desperate rivalries of trade, religious and secular, the pomps of office, and the barefaced hypocrites of society look poor and mean and ridiculous. Kings and statesmen, and town councillors, merchants and manufacturers, editors and lawyers, might laugh when they looked at each other, as well as augurs or persons, if they only found a moment's leisure. The business of life for the most part moves on so rapidly, that we are impressed by its marvellous activity, and cannot think that such exertions are not contributions to a solid and eternal purpose. And when the train is stopped short for a moment in its mad haste, and we see the tawdriness of the ornament and the emptiness of the end, the absurdity of the disillusionment overcomes every feeling of anger against the mischievous trifle who placed an obstacle on the rails. At the worst we class him with his victims, like those who humoured the practices of poor Don Quixote. Modern manners and modern earnestness, and perhaps an increasing seriousness of purpose, as the management of affairs becomes a more popular concern, would not tolerate an act such as that of Hooke's. Its only justification is that it produces laughter, and still serves as an example for the analysis of humour. The subject of a hoax must be at once contemptible and respectable: contemptible for character and respectable for office, or respectable in character and contemptible in office. The old lady whom Hooke imposed on, the crowd of magnates whom he deceived, had some flaw that betrayed a jarring sound when tested by the stroke of the jester's hammer. When we see the holder of some petty office assuming magisterial airs, we laugh at him, because we see that he is conscious of an incongruity, and endeavouring to conceal it. The highest tribute we can afford to men like Hooke is that they recall a frailty and produce a laugh. Very different was the aim of that tenderest of humourists, Tom Hood, when he put in a new light before men one of a class that had hitherto been neglected or despised, "a woman clad in unwomanly rags, sewing at once with a double thread a shroud as well as a shirt," and singing "O God! that bread should be so dear, and flesh and blood so cheap." And very different was the aim of Swift when in what Sir Walter Scott declares to be the most wonderful piece of humour in the English language, he wrote his "Modest proposal for preventing the children of poor people in Ireland from being a burden to their parents and country, and for making them beneficial to the public." His suggestion was that they should be cooked and eaten. The thoughts of the man who wrote in this style lay too deep for laughter or tears.

Society may be regarded as contemptible, or as suffering, or as wronged. Hooke regarded it as contemptible, Hood as suffering, Swift as wronged.

As this pretends to be an exhaustive description of the moods in which life may be actively contemplated, a question arises 'How does Christianity stand in relation to our subject?' We know that Christ melted with divine pity at the sorrows of men, and burned with divine indignation at the wrongs of men, but did His pity or His indignation ever assume the form of contempt or approach the language of irony? Pity, indignation and contempt, are modifications of the humorous mood, blending in each other in different proportions, but altogether absent in

connection is there between thinking about that post and the muscles of my hand? Cannot I think with my mind without giving any such indication?" You can if you try. If you make up your mind not to give any indications you will succeed. At one of my recent lectures one of those whose thoughts I tried to read was a Jewish Rabbi, with whom I failed altogether, and he said afterwards, "Ah, I knew that I should be too strong for you." It appears he had made up his mind not to give any indication, and, that being the case, of course I could not succeed. If the mind is perfectly open, however, it is sure to influence the body. I will give you one or two instances which will show you that it is possible to affect the body, by the mind, in the most marked degree. I take an illustration from Dr. Carpenter's book on "Mental Physiology." This is a fact and it is well attested. A lady was sitting in her drawing-room and her child was playing about the room, and, as it was a hot day, the window was open. The child went to the window, and suddenly the window-sash fell down on the child's hands. The mother screamed and rushed to it to stop it, but was too late, and it was found that her hands were marked black and blue, just where the window had fallen on her child's hands. The fright positively produced a similar mark on her own hands, and, I believe, it actually suppurated and became a very bad wound. It seems almost incredible—does it not? Here is another instance: There was a lady brushing her teeth, and she fancied that she had got one of the bristles down her throat. She had every symptom of irritation at the back of her mouth, and a doctor was sent for. He applied the proper means to remove a bristle, if there had been one, but certainly could not find any. The irritation became worse and worse, until the lady's life began to be in danger. Another doctor was sent for and this gentleman having a better insight into the cause determined to discover a bristle. So, after examining her throat, he said, "Oh yes, there is a bristle, my friend has made a mistake, I will soon have it out." He then went for his instrument, and having carefully inserted a bristle, went to the lady and made her open her mouth. He just nipped her a bit, for most of us think we cannot recover from illness unless we have nasty medicine, and then he triumphantly showed her the instrument and the bristle, and from that moment she began to get better. Now you can multiply such instances as these, almost as much as you like. I remember once, a dear friend of mine, who was suffering from sleeplessness, and the doctor attended him and gave him capsules, on the strength of which he went to sleep. I examined one of these capsules and I found there was nothing in it, it was merely a shell of gelatine and was empty. The impression on his mind induced him to sleep, although there was nothing in the capsule itself. I am afraid these instances sound somewhat incredible, but if anyone who is interested in the subject will read such a book as Carpenter's, or the "Scientific Research Society's" publications, he would be perfectly convinced that this happens very often, in fact that whenever the mind is strongly moved in any direction it will have an effect, and a most marked effect upon the body, without the owner of the mind having any consciousness of such effect whatever. It is simply by that means I am going to show you my experiments. Of course, this explanation will bring it under the same category as the spiritualists' "manifestation of spirit energy," and the remarkable phenomena attributed to "od" or "odilic force."

Pretty nearly everybody in England, forty years ago, were swinging coins from their fingers and making them tell the time, or were practising with divining rods, or were turning tables. Now all these things must be understood on the same principle—that is, on the principle of unconscious brain action influencing the mind, and showing the direction in space where the mind is travelling. I need not detain you any longer, I have given you four explanations and a fifth which seems to me to be the correct one, and I do not profess to be more clever in these experiments than you would be with half an hour's practice. It is not likely that they will be performed with the professional skill of a conjurer. I do not profess to be a conjurer. Mr. Bishop fails pretty often in his experiments—fails once in three times, and if I succeed even once, it will be enough to prove what I want to prove. It is, perhaps, hardly necessary to say that there is no collusion. If there is any one in the audience who would like to try it with me, I should be very glad. An excitable young lady would be the best subject, but it is not likely that I shall be able to get one to stand here, and I shall have to content myself with asking one of these hard-headed gentlemen to help me. I will ask Mr. Briggs (a gentleman on the platform) to select some person in the audience, then to pick out some ornament on his person, and then think of some other person that I can give it to.

Mr. Sugden was then blindfolded, and performed the experiment with ease in each particular case, finding the gentleman and the article chosen. Mr. Briggs stated that he had given no conscious assistance to the lecturer.

Mr. Sugden then said he would make the experiment of finding out the number of a bank note, which was a very difficult thing as the chances were entirely against him if there were any sort of guess work. I will try in two ways. First, in Mr. Carpenter's way, and secondly, Mr. Bishops.

I have ten cards here, having "0" up to "9" upon them, and by using these I shall try to find out the number of a bank-note. I don't suppose there will be much difficulty in obtaining a bank-note here in Manchester. In Bradford trade is very bad, and it might not be such an easy thing.

A gentleman in the audience asked Mr. Sugden if he had any objection to trying this experiment with him. Mr. Sugden said that he had not, the only condition he would impose, being, that the gentleman must have a perfectly unbiased mind, and not have any theory of his own to prove. Mr. Sugden then proceeded with the experiment. Being blindfolded, and grasping the right hand of the "patient," passed his hand over the cards, and picked out successively the numbers 5, 1, 0, 2, 8, being the correct number of the note.

The next experiment was writing the number of a bank-note on the black board. This Mr. Sugden succeeded in doing. His *modus operandi* was first to draw five squares on the board, so as to help to concentrate his "patient's" thought on a certain given space, about the size of the proposed figure; and then grasping the right hand of the patient, he pressed the back of the hand to his (Mr. Sugden's) forehead, and then proceeded slowly to trace out the figures on the black-board. In two instances he was right on the first occasion, and in the three others he got them right on a second trial.

A gentleman in the audience asked whether the handwriting resembled the lecturer's or the patient's? This, Mr. Sugden said, was an interesting point, and requested the patient to write underneath the same figures, and they appeared to have some resemblance to the "patient's."

A question was asked as to whether any "medium" or "patient" could possibly reflect the figures more distinctly, so that there might not often be an error, or if the state of mind of the operator had anything to do with the correctness of the figures? Mr. Sugden replied that correctness depended on both parties.

The lecturer then asked if some gentleman on the platform would be kind enough to have a pain, and Professor Hopkinson having imagined a pain, the lecturer was blindfolded, and having hold of the professor's left hand, passed his right hand over the professor, and presently declared the imaginary pain to be at the right side of the right leg, which the Professor said to be correct.

The next experiment was Mr. Bishop's chalk line, which Mr. Sugden said was a most important one, as it indicated the whole process of thought of the operator.

Mr. Burnett, F.G.S.—Mr. Sugden being out of the room—sketched out a line on the floor, which Mr. Sugden (with his head completely enveloped in a bag, so as to prevent any possibility of his seeing) had no difficulty in following.

For the satisfaction of a gentleman in the audience, the lecturer performed the experiment twice over; the second time being in a different direction.

The next experiment was a combined one, Mr. Sugden undertaking to find, blindfolded, a spot marked with chalk, to find the recipient of a ruler, and to find out where the ruler was hidden.

Mr. Sugden had no difficulty in finding out the chalk-marked spot, or the receiver of the ruler, but after trying some little time, having hold of the hand of the youth to whom the ruler had been given, he said the indications were at fault. He had, however, no difficulty in finding it, having hold of the gentleman's hand who had made the chalk-mark.

Mr. Sugden explained that sometimes with young people the indications were not strong enough to enable him to understand them, and that, when young, the "patient" had not sufficient concentration of thought.

The last experiment was that of Mr. Irving Bishop's finding a pin. This Mr. Sugden successfully performed in a very few moments, having for his "medium" Mr. Slugg (author of "Manchester Fifty Years Ago.") The pin was found in the coat of one of the audience.

In conclusion, Mr. Sugden said:—As you have seen to-night, these phenomena can be performed without any assistance from Spirits, for I expressly defied them. They are performed simply by unconscious action on the part of the patient, and yet these things have been made mysteries of, and people have rushed to conclusions and said it was "Spiritualism."

Of course there are a number of other phenomena yet unexplained, which I cannot pretend either to explain or to dispute. Enough, however, has been explained to show that we should not be in a hurry in saying, "this is spiritualism." Let us wait a bit and see. These things which seem so astonishing will be found out if we are only a little patient. You know that printing was put down to the devil when it was first invented. Let us be patient. We shall have an explanation of these other things in their time.

In reply to questions,

Mr. Sugden said he took the left hand by preference when thought-reading, as the left hand was not so fully under control of the will as the right. The left hand was the automatic hand. He used the right hand when finding out the figures of the bank-note on the black board, because the left hand did not know how to write.

He placed the hand of his "patient" to his head, not that there was any communication to his brain by that means, but because it gave the patient an opportunity to fully concentrate his attention, and the removing his "patient's" hand from his brow, the describing the half circle in swinging the hand round, gave him a good and clear indication. Neither his use of the left hand nor the placing the hand to his brow were necessary.

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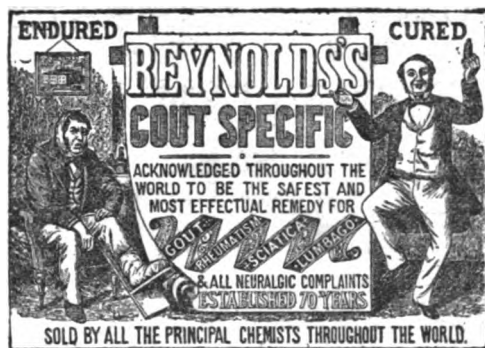
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No. 22.—Vol. 1.]

SATURDAY, MARCH 31, 1883.

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No. 26.—Vol. I.]

SATURDAY, APRIL 28, 1888.

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NOTES.

Dr. George Richard Mackarness, Bishop of Argyll and the Isles, died last week at Brighton, after a long illness. He was ordained in the Church of England in 1846, and consecrated bishop in the Scottish Episcopal Church in 1874, his diocese being Argyll and the Isles. He succeeded Bishop Ewing.

The Dean of Windsor is lying seriously ill, at the Deanery, Windsor. One of the last acts of the Queen before leaving the Castle for Osborne was to call personally at the Deanery. A bulletin of the Dean's condition is sent to Her Majesty daily.

The vicar of Ince, near Wigan, has received £5,000 from an anonymous donor, a gift for Church work, as an expression of his profound and heartfelt gratitude to Almighty God for the prosperity with which he has been visited. Another person has forwarded £2,000 to the vicar for Church purposes.

The Rev. C. H. Spurgeon was unable last Sunday, through an attack of gout, to officiate at the Metropolitan Tabernacle. The affection has got into his hand, shoulder, and knee.

The Rev. T. Worthington, in charge of the parish of St. Teath, Cornwall, has recovered nearly the whole of the fractured Celtic cross formerly standing in the churchyard of St. Teath, near Camelford. This granite monolith, fifteen feet in height, has been split up and utilised for copings, and other practical purposes. It will now be put together and re-erected. The *Athenæum* trusts that lovers of relics of Celtic Christianity in England will not leave Mr. Worthington to bear alone the burden of the expenses incident to the work of reparation.

The *Athenæum* states that Canon Stubbs has undertaken for the Rolls Series a new edition of the "Gesta Regum" of William Malmesbury; and is also preparing for publication in the same series the collected letters of John of Salisbury,

who was bishop of Chartres from the year 1176 to his death in 1180. Some of these letters relate to the disputes between Henry II. and Archbishop Becket.

Dr. Richardson's long expected work on subjects connected with preventive medicine is nearly ready for publication. The volume extends to 1,000 pages, and includes a history of the phenomena, causes, and prevention of the diseases affecting mankind. It will be entitled "The Field of Disease."

Mr. W. Wallis, of the South Kensington Museum, who superintended the late Indian Exhibition at Copenhagen, has received from the King of Denmark the Danish gold medal "Pour le Merite," to be worn with the ribbon of the Order of the Dannebrog.

At St. Matthew's Church, Sheffield, last Sunday, the Rev. G. C. Ommanney, against whom the Archbishop of York has issued a monition for certain Ritualistic practices in celebrating the Communion, announced to a crowded congregation that there would be no change in his practices till the 1st of May, when he had to make his return to the Archbishop of York.

The Rev. Henry Wace, M.A., Prebendary of St. Paul's Cathedral, and Professor of Ecclesiastical History in King's College, London, has been appointed by the Archbishop of Canterbury to be one of his chaplains.

A pilgrimage to Lourdes, which is to leave London on the 21st of May, is being organised by the Roman Catholics throughout the kingdom. The leaders of this movement are nearly all laymen—the Duke of Norfolk, the Earl of Denbigh, Lord Ralph Kerr, and many others more or less well known are organizing the expedition, and statements of what the journey will cost by the different routes are being put forth in the different Catholic papers. It is supposed that not fewer than 250 will take part in the pilgrimage, and that, with the exception of a few servants who will accompany them, the pilgrims will all belong to the upper and upper middle classes of Catholic society. The avowed object of the undertaking is said to be that England may be cleared from the troubles which seem now to threaten her with regard to Ireland.

The Bishop of Llandaff is to be enthroned in his cathedral on Tuesday, May 1, being the Feast of St. Philip and St. James.

There is no truth whatever in the widely circulated report that the Deanery of Winchester has been offered to Canon Barry. The resignation of Dean Bramston has not yet been officially notified to the Prime Minister.

tion of a coming judgment,—surely these words should be remembered? “Behold I come quickly and my reward is with me, to give every man according as his work shall be, but before I come to you in judgment, O come to me for mercy, “and the Spirit and the Bride say Come, and let him that heareth say Come, and let him that is athirst Come, and whosoever will let him take the water of life freely. So while I assign the words to the Lord Jesus Christ, we may recognise in them four different distinct voices, first the voice of the Spirit, and then the voice of the Bride, then the voice of him that heareth and lastly the voice of the Lord Jesus Himself in His own proper person. “Let him that is athirst Come, and whosoever will let him take of the water of life freely. Now very briefly a few words on these four points.

First, the voice of the spirit. The spirit says “come.” Where does the spirit say “come?” Does He not say “come” all through the written word? Holy men of old spake as they were moved of the Holy Ghost. What is it they were always saying? Did they not repeat, with every variety of voice and tone, this gracious word, “come?” The testimony of the word of Jesus and the testimony of prophecy are they not alike, that He is able to save all that come to God by Him? From that first chapter in Genesis to the last chapter of Revelations, you have this voice reiterated—Come, come, come. The oft-repeated type of the Paschal Lamb says “come.” The brazen serpent which Moses lifted up in the wilderness, says “come.” The voices of the prophets and of the saints say “come.” Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come, buy and eat, yea come, buy wine and milk without money, without price. And when we get into the gospels and epistles, how that same word come is reiterated, “come, for all things are now ready.” “Come unto Me all ye that labour, and are heavy laden.” As I said to you this morning, we have studied a great deal of God’s word together, and I ask you is not this the tone of the Bible throughout,—the love of the gracious invitation, “come?” And the spirit says come in the voice of Providence. Behind the events of Providence we can hear a still small voice, saying “come.” How many intensely interesting events in the providence of God have I witnessed during these past years in your family history? How many things come up before my mind as I look on your faces; times when I have seen you in the chambers of sickness, and suffering severe pain, and looking forward to terrible operations and into the valley of the shadow of Death,—times when you have parted with your dear ones, and when you have stood by the open grave side, and we have talked together, and we have prayed together, and while we have been under the shadow of these sorrows together, have we not again and again heard that still small voice, “come?” You want peace, you want rest, you want soothing in this world’s sorrows, and you can only find it in the friendship of that ever sympathising friend, who was a man of sorrows, and acquainted with griefs. The spirit says “come” in the interpretation of the voice of Providence, and again and again we have felt the striving of the spirit. Some of you are feeling the strivings of the spirit just now. In this time of Onsion, for such we feel it to be, when you feel some degree of sorrow and sadness at parting with your old friend and pastor, don’t some of you wish that you had made the

great resolution before and come? Don’t you wish that you had come with some of us and partaken of the bread and wine at the Lord’s table? Don’t you feel the folly of ~~delay~~? Are you not sorry, some of you, that you delayed and held back so long, and does not this last appeal of mine to you remind you that bye-and-bye there must come a time when you will have heard the appealing voice of God, the Holy Spirit, through His messenger for the last time? Won’t you be saved now? Quench not the spirit. Grieve not the Holy Spirit of God. The spirit is speaking to some to-night in the peculiar circumstances in which we are met together, and the spirit saith “come.”

And secondly the Bride says come. The Bride and the Spirit are linked together, and to every one who knows the meaning of the figure this shews that the Bride only receives life and power through the indwelling of the Holy Spirit. The Bride is the church, and it is another organ of the spirit’s voice. The church says come, the church of Richmond Chapel—by which I mean those who have truly given themselves to God, the believers in Christ—the church in Richmond Chapel says “come” to the congregation and to the neighbourhood around. We, the members of the Church, are no close corporation, wishing to keep our enjoyments and our privileges to ourselves. We don’t consider ourselves a select spiritual club; we consider ourselves a missionary band, and our great desire is to lead others to join our ranks, because we believe they will find the blessings we find. I spoke as God’s ambassador this morning, and now I speak as the mouthpiece of the Church, and for the last time in the name of the Church here. I invite every one to come and taste the blessedness of the Christian life. Come with us, and we will do you good. I don’t say merely come to our particular Christian denomination. For while I believe baptism by immersion to be right, as you well know, I hold all that to be very cheap in comparison with right service and the great doctrines of Christianity, and devotion to Him whom we love and try to serve as our Master. For the last time as the mouthpiece of the Church here I say come, and not only does the Church here say come, but the whole Church throughout the world would say come. I was thinking of this only to-day. Suppose it were possible to draw together in one spot in, say England, all the believers in the Lord Jesus Christ, to gather them on Salisbury Plains, and tell them that they might give an invitation to the outside world in one word. If limited in that way would not the one word be “come?” If you could gather together every believer in Europe, Asia, Africa, and America, gather them in one great convention and tell them they might preach the Gospel in one word, would not it be “come,—come to Him in whom we find joy, peace, and rest?” I would go further than the Church on earth. Think of the Church above, the patriarchs, prophets, apostles, martyrs, your own dear ones who have gone home, husbands and wives, parents and children, gone to be with Christ which is far better; if they could say one word to those who are left behind on earth, would not the voice of the Church above as well as the voice of the Church below be this one single word “come?” Can you refuse a unanimous appeal like that? If all your best friends with singular unanimity joined in recommending a particular course of conduct, you would feel almost impelled to adopt it, even though you had been disposed to doubt its

wisdom yourself. You would allow your judgment to be overborne by the common consent of those in whom you trusted. Now, you have no manner of doubt in your own heart as to the excellency of this advice, and the whole Church above and below unite in this one cry, swelling like the sound of many waters, "the Spirit and the Bride say come."

Thirdly, the voice of him that heareth, let him say come. I take that to be Christ's own command, that every one that hears the word "come" shall pass it on to some one else. That is the way the world is to be won for Christ, by every one repeating that word "come." Is it not wonderful how rumour flies? Ill news, you say, flies apace. You remember that sad May morning, rather more than twelve months ago, when some of us as we came into this Chapel heard the dreadful rumour of the assassinations in Phoenix Park. Do you recollect how it seemed to be in the air? How you met people in the street talking together! Every one was so full of it that they seemed to repeat it. Ill news flies apace, why should not good news fly apace? Do you recollect how Sir Walter Scott, in the "Lady of the Lake," shews how the Highland clans were gathered together to war by means of a burning piece of wood in the shape of a cross, which was passed on from hand to hand, how he says—

"Speed, malise speed, and gave
The crosslet to his henchman brave."

who ran on with it until he came to some one else, it being the duty of the first person he met to take it. If every one who professes to believe in the Lord Jesus Christ were to really with their whole heart and soul and with great enthusiasm do their utmost to spread that belief, the world would soon have no unbelievers in it. I wish every one who hears me to-night would just obey Christ's word to-night, and before lying down let every one present who has heard the voice in his own heart speak to some one else, or, if you like it better, write a letter to some one. Do any of you say "I don't know what to say if I write a letter?" Well, just say what this book says, "Let him that heareth say come. If you want to write a letter I would recommend you to do this: Take your bible and copy out half-a-dozen texts in which that word come is prominent. "Come unto Me all ye that labour and are heavy laden, and I will give you rest." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat: yea, come, buy wine and milk without money and without price." "He that cometh unto Me I will in no wise cast out;" and you can finish the letter like this if you like, dear friend. I have tried the experiment, I have done it myself.

I heard the voice of Jesus say
Come unto Me and rest,
Lay down, thou weary one, lay down
Thy head upon this breast.
I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting-place,
And He hath made me glad.

Let him that heareth say come. I would like you to act upon that now. I go further. Simply, as one who

has felt it in his own heart, I would say "come" to each one of you. I don't want to speak to you as a minister just now. I would speak to you just now as I should like to do if I could get each one of you in a room alone, and take you by the hand and look you straight in the face, and I would say to each one of you, if you want rest, and peace, and joy in life, come at once. Let him that heareth say come.

And now, lastly, the voice of Jesus Himself, "And let him that is athirst come, and whosoever will let him take of the waters of life freely." The word "say" drops out now. It is a direct appeal, you will observe, "let him that is athirst come." Some of you know what soul-thirst is, some of you longing for pardon and peace and a sense of acceptance, and some of you, though you can hardly say you long, have a strange undefined feeling of restlessness. You feel dissatisfied. Is it not that feeling which St. Augustine tersely puts when he says, "the soul is restless till it finds rest in Thee?" "Let him that is athirst come, and whosoever will let him take the water of life freely." Do you say, "I don't feel any distinct sensation of thirst, I don't feel the burden of sin enough, I don't long as much as I ought to do?" Is there not a faint desire there? You would like to be saved. You wish to be saved. You wish it sometimes. "Whosoever will." "Let him that is athirst come, and whosoever will let him take of the water of life freely." How easy! Water is so plentiful, so easy to be taken; it is as easy to partake of the water of life as for me to take a sip of water from a tumbler. It seems to me so strange that many go on with this sad feeling of thirst when the water of life runs so freely. The great difficulty is that you can hardly believe it. It is too good to be true. When the Lord Jesus Christ says, "Ask and it shall be given, knock and it shall be opened unto you," we can hardly believe that it is He who has gone through all the difficulty, and that all we have to do is to take what is held to us. I heard the other day of a curious incident which illustrates this point. There was a poor blind man playing an instrument of music on a steamer in Scotland. You have often seen them. In a curious way which I need not describe just now, he received two pounds. It was a remarkable thing for a blind beggar to get two one-pound Scotch notes. One of the bystanders said, "Do you know what you have got on your tray? You have got two pounds; put the money in your pocket, man." Instantly the blind man reproached him, "Don't make game of a poor blind man." But I'm not making game; put it in your pocket; it is quite true." He put down his hand, and there he felt the paper notes, and quickly put them in his pocket. He could not apprehend before. It was too good to be true. I honestly believe that is the difficulty that keeps so many people from joining the Church of the Lord Jesus Christ. They have got religion within their reach, but it is too good to be believed. Oh, the wonderful loving kindness of God! Is it likely, after the Lord Jesus Christ sacrificed Himself on the cross, that He will repulse any poor seeking soul with the faintest desire to trust in Him and serve Him? Let him that is athirst come. And whosoever will let him take of the water of life freely. Ah! Did you say it is not as easy to do as the figure represents it? If there were real water I would take it. If I were told to sprinkle blood, as the Children of Israel were told to sprinkle blood on the door-post, I would do it.

If I were told to look on a brazen serpent, as the Israelites were commanded by Moses, I would do it. But this figure of speech, "Take of the water of life freely," how can I do it? As I have told you again and again, there is, if we only knew it, a telegraphic communication between each separate soul and the throne of heaven. As I stand in this pulpit, as you sit in that pew, and pray the thought, "Lamb of God, I come to Thee; I, a guilty sinner, come. I come weak and helpless, I have the longing, I have the desire, I wish to be purer, to be holy, to be good; I wish to be saved from myself, to be saved from sin, to be saved with Thy great salvation; I come." Do you think that that thought would not receive its response in heaven? He that saith, "Come unto Me and I will in no wise, on no account whatsoever, cast you out," do you think He will refuse you? Hear the voice of the Lord Jesus to-night, and then how you will welcome Him; whether He comes to you in death, or whether He comes to you in the glory of the second advent, how you will welcome Him, if you have known Him now and made Him your friend. He that testifieth these things, saith, "Surely I come quickly." How He will come and when He will come does not matter, but come He will, and take us to Himself; and if we come to Him by faith, we can say, "Come when He will." Even so, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

SO devout and faithful a minister of religion as the Rev. F. H. Roberts cannot be permitted to leave the scene of a quarter-of-a-century's successful labours without a few words in recognition of his eminent services to the community and of those endearing qualities which make it very sad to part with him. Richmond Chapel, in the Breck-road, Liverpool, presented last night no ordinary spectacle. There was crowd enough to make up many, many of the congregations which figure so lamentably in censuses of church attendance, and a very deep emotion generally and visibly prevailed. It was the last service of Mr Roberts's pastorate. There was nothing on the minister's part to stimulate—he did everything to repress—any special demonstration of feeling in reference to the circumstances of the day; but at every turn of the service, and often at the merest turn of the most natural phrase a silent quiver of sensibility passed through the congregation, more touching than the most elaborate eloquence of leave-taking. If ever the sweet simplicity of the truth was manifested since spiritual truth was first known to be simple and sweet, it has been, we believe, in Mr. Roberts's ministrations; and never more so than in the departing preacher's last affecting endeavour to stamp his Master's image on his people's hearts. There, too, grouped around the pulpit in their pretty dresses, and with their hair neither clipped by the scissors of discipline, nor tortured by any grim sumptuary regulation of obarity, were the girls of the training institution, which is the best testimony to the true helpfulness of the pastor's help-meet. Hymn and prayer and Holy Writ and exhortation all blended with and exalted the intense feeling of the assembly. The impressions of such a Sunday evening will not soon be effaced from any but the lightest minds. Mr. Roberts has felt it his duty to pass to another sphere of pastoral work. He hands over his church at the very zenith of spiritual and material prosperity to a successor, whom, by every effort that eager generosity and a burning desire for the welfare of his charge could prompt, he has striven to identify with himself in the affections and the aspirations of his deeply-attached flock. Mr. Atkinson, of Leicester, who undertakes the pastoral care of the Richmond Chapel congregation, enters upon duties congenial to any earnest and able man under circumstances remarkably auspicious. Let us hope that another unclouded period of five-and-twenty years is about to set in for a people trained by one of the soundest, most serious, and yet most genial religious teachers of the day in everything that makes for harmony, wisdom, benevolence, spirituality, and liberal public spirit.—*Liverpool Daily Post.*

LECTURE.

"THE TRANSMISSION OF ENERGY."

Second of the course of "Cantor Lectures," delivered at the Society of Arts, Adelphi, London, on Monday evening, April, 30th, 1883, by Professor OSBORNE REYNOLDS, F.R.S. (of Owens College, Manchester).

AS I said in my last lecture I am of opinion that there are certain definite limits beyond which there is no prospect of going. I am of opinion that all the energy that we are using at the present moment is resulting either from vegetable growth, or corn, or coal, coming to us from the sun, without the intervention of the matter which has been transmitted in the form of radiant heat. This method is entirely useless at present, for the transmission of power on the earth. I am not aware of any attempt to utilise radiant energy as a means of transmitting power, though all the means that I have mentioned to you this evening, in common with them all, either involve material of communicating the energy, or conducting it. One of the chief considerations with regard to this artificial transmission of energy, is the quantity of material which is necessary for the transmission of a given amount of energy. This quantity is limited by circumstances, and that limit is one of the things to which I shall chiefly ask your attention.

The circumstances which limit the given amount of power for a certain distance, are what we call in some cases the properties of material. Now as regards what I may call stored or packed energy moving matter, the principal property that we have to consider is, what we may call the strength of material. That is a fact which is known; at the same time I am not quite sure that it is thoroughly well-known, and always recognised. But although the strength of one class of material differs very much and materially from the strength of another, there is, as far as we know anything, a limit, and a finite limit to the possible strength of material.

Now what do we mean by the strength of material? There are various ways of looking at material. In an ordinary way, no doubt any one would say that iron was stronger than wood, but for mechanical purposes we must admit that wood is generally stronger than iron, that is to say, wood is stronger per weight, iron is stronger per value—that is the difference between the two. Then the question of the carriage of material is chiefly one of weight, rather than one of value. Now taking the strength of material as judged in a mechanical sense by its weight, the strongest materials by far that we know of are the natural fibres—the natural organic materials. If I mention what is without doubt the strongest material, I think it would very probably be a matter of surprise to many of you. The strongest material that we know of by far is the feathers of the quill. The question of the strength of materials is a subject which is in itself one of

extreme interest, looking at it in a general way, but I must forbear to speak of it beyond a certain point. However I will just mention this fact. There are a great many limits on the universe which depend on the strength of materials, and these appear to be limits to nature's work, as well as our own. Amongst other things the size, speeds, and so on of animals, appear to depend more than anything else upon this limit to the possible strength of material, and one of the most determinate limits, is the limit to the size of birds. More than any creature does the bird depend on the strength of the materials of which its wings are made, and more definitely than any other animal does it depend on the strength of material. Hence it is not surprising to find that nature in adapting results to causes, has given the very utmost strength to the wings of a bird. Now it is difficult to estimate the strength of feathers, but in the quill, and the harder portions of the birds, we know we have material which will bear, that is to say, if we take wire, or a slip of wire, of the same weight for the same length, the quill will bear three or four times as much as the strongest steel we can get for the same weight per length. But still there is a definite limit. We cannot go beyond a certain limit, and there it fails. Now it is not probable that man will ever revile nature for constructing organic materials, and the probability is that he will have to be content with the material with which he at present works—the strength of steel. Now the strongest material that we know of—almost the strongest, if not absolutely the strongest—is steel. That I may call artificial material. This is no new thing; steel has been known for a very long time, but the art of producing it in such large quantities, as to render it available for ordinary purposes, is quite modern. Now, however, we are so far advanced during the past few years, that the strongest steel is applicable almost for all purposes that we can require. I may mention this with regard to some figures which I shall have to put before you. I have taken, in estimating these numbers, fifteen tons on the square inch, as the safe working strength of material from which we have to consider the limit as resulting. This is considerably below the ultimate strength, but it is not beyond what we generally consider as the safe working limit.

Now I shall ask your attention first of all to the considerations respecting the stored power: that is power stored in material. I will point out first of all that this question of economy, with regard to transmitting energy in a stored form, is simply a question of how much energy or power we can get into a given weight of material, or how much power we can get out of a given weight of material. We get power into the material, and then the question of transmitting the power, is simply a question of transmitting the material by the same laws which I mentioned in the last lecture for the transmission of coal and corn in many cases. Now in making this question of economy simply depend on the given weight, it should be noticed that power stored in one form, may be much more readily available than power stored in another form. Our watch springs are an illustration of this. I shall have further on to direct your attention to this, but at the present moment I would simply dwell on this case. Of all known forms of storing energy, which are practically what we may call mechanical, the steel spring is probably

the heaviest. We know to a certainty—there is no question about it—the limit at which we can work it. We may run the risk of breaking the steel more in one case than we do in another, but without running the risk of breaking the steel, and working safely, we may say that a steel spring will have to weigh 800,000 lbs., that is roughly 100 tons, to store as much energy as the available energy in a pound of coal, that is the million foot pounds. We see that steel is the form of storing energy which is used for a most important purpose. I will not say it is important as regards the economy of transmission, but it has an important purpose—in the case of watch springs. Now with regard to this, I almost feel bound to apologise, because of the length to which I am going into it, but it certainly has always been a matter of interest to myself, this question of the spring *versus* any other form of energy. Biologists tell us that the embryo of all animals goes through the same phases which the species has gone through in its development, and it appears to me in looking into the matter that allowing that we have passed through the embryonic stage, man in his mechanical ideas goes through very much the same series of changes which the species—if I may say so—the whole mechanics—have gone through, in its development up to the present time. About 200 years ago, or a little more, the steel spring was the only form of storing energy. Now, if you consider what happens to the child, you will find its first mechanical ideas awakened to the steel spring. All its toys, whether they be guns or railway trains, have the steel spring to work them. It was only three days ago, while rather contemplating this question that I was somewhat struck by a remark which I may pause to explain. Some colleagues of my own were engaged in experimenting, and one of them was putting a small gas-engine, a half-horse power gas engine to drive machinery in his laboratory, and he gave me some information about it. I said, "I think the probable result of all this will be what we have already seen with the machines in the hair-dressers' shops. They begin with the gas engine, or some other engine, to turn their brushes, and soon they get down to simply a boy, and finally, they give it up, and brush by hand; that is the general result of the thing." Some one by remarked, "Well, I do not think a boy would do; but I should think the better plan would be to use a clock." Now, the real difficulty, of course, is this: What weight of spring in a clock would it take to do as much work as the boy? The boy, we may say, taking holidays, would do something like one million foot pounds of energy in a day, taking it altogether; so that you would want the boy to do as much work in a day as a clock with a spring weighing 100 tons, or 800,000 lbs. That is the difference between the horse-power of the steam-engine and the boy. There may be a difference of some 20 tons between the clock and the boy. It means a clock of 100 tons. Now, steel is not a material which will store the same amount of energy that indiarubber will store. Indiarubber will store five or six times as much as steel; but then there is a want of permanency about other forms which we had got in steel. Another form in which energy is stored in elastic material is compressed air. This is a matter we have heard a good deal about recently. It is more or less altogether a modern development of mechanics—that of storing power in the form of compressed air. There is a

good deal to be learnt about it to anyone taking up the subject for the first time. That will account for a good many mistakes having been made and some disappointments experienced with regard to it; but for the twenty years since Professor Rankine wrote his book, it has been open to anyone to know exactly what compressed air will do under any circumstances.

We take a certain quantity of air in a cylinder, and compress it, we find it will expand again during its work. We find the more we compress it, the more work it will do. If we try to store compressed air, we cannot keep it at a high temperature. We find that, after we have compressed it eight or ten times, we get very little result from further compression. Supposing we were to compress down until—well, of course, we could not make a limit unless we lowered the temperature. Quite recently great developments have taken place in that respect. Gases have been compressed into the liquid form; but, if we compress air as much as possible, and then allow it to expand again, we find it will do a certain amount of work, and that we may express perfectly well. Now, suppose we take a pound of air and compress it at the temperature of the atmosphere, that is, getting it into a compressed form at the temperature of the atmosphere—compress it as you like, it will only do the same amount of work—100,000 foot-pounds of work; that is to say, the limit comes in definitely. We want 10 lbs. of air to do one million foot-pounds worth of work. But there is this left out. We cannot store energy in air by itself. We must have something to hold the air, and the air can only be held, so to speak, in what we may vulgarly call some form of bottle. Now, suppose we take the strongest material. Looking at the subject, we find there is a perfectly definite relation between the strength of material and the weight of bottle necessary to contain the air, no matter how much it is compressed. We find, taking 15 tons on the square inch, as the strength of the material to contain compressed air—compressed as much as you like—it will take about 5 lbs. of steel per pound of air; or, taking it altogether, it will be about 60 lbs.—I think it is put down on the diagram as a little more than that; but there must be some waste—the theoretical limit would be about 60 lbs. for the one inch on foot-pounds of working. Now, this is a matter that has been tried in practice. Some very important questions depend on the use of compressed air in this very form—carried in bottles. The best returns that I can get fall short of the theoretical limit. The present result, I think, gives about 200 lbs. weight in air and bottles per million foot-pounds of energy used.

Another form in which energy is stored which has been before us recently, is that of hot water—the smokeless locomotive, as it is called. Now, if we store hot water in cylinders, we can use the spray for the water. Without speaking at length on this matter, I may mention that this particular form is rather better theoretically—it gives us rather a higher result than air. We get a theoretical limit, taking the strength of material into consideration, and the quantity of water necessary, and the fact that we have practically to limit the temperature of hot water to 400 degrees. Taking these things into consideration, it takes about 50 lbs. weight theoretically, including everything, to store one million foot-pounds of energy. Taking results accomplished, it is about 150 foot-

lbs. That is about three times as great as the theoretical limit.

Now, the only other practical means, besides these three, that I have already mentioned, steam, compressed air, and water, is the much talked about means of secondary batteries, or electrical storage. Here one is at considerable difficulty. In the first place, there is one question which underlies the whole consideration. Is the electrical storage yet, so to speak, an accomplished fact? We know that we can store energy in this form for a time, but are the batteries—taking for the moment the case in which it is commonly put—of sufficient permanence to be used over and over again to compensate for their manufacture. That is a question which I do not for a moment myself pretend to attempt to answer; but, taking the results, we may say this: if we try to do too much we generally break down worse. If we go on moderately we may go on for a length of time. As far as I know the general results, about 70 lbs. weight of Faures' Battery will give us about one million foot-pounds of energy over and over again. That is the proportion which I have put down in the diagram. Now, these figures at once shew that the results with regard to all these means of storing energy, except the first, are not greatly different; but the mere question of weight of the energy as stored is not the only question. This is a very difficult subject to enter upon. I have put down certain estimates there which I have arrived at in this way. In the case of steam, I have taken that as unity; that is to say, the power from coal I have taken as costing unity. In the case of compressed air, we have to take these three considerations: first of all there is the steam-engine, then the compressed air, then the power required to do the work. You have three times to complete the machinery operation, and the best results lose more than half the power given off by the steam-engine before it actually comes to the piston of the operating machine with regard to compressed air. That would be double cost in quantity of energy, and six times, or something like that, the cost of machinery. I have put it down at three times. I think that is rather under than over the actual cost; that is to say, the actual cost of energy, without counting the cost of cylinders and carriages, is three times as great. Its cost is practically the same to us. In the case of Faures' Battery, it has to go through three operations, as in the case of air; and I do not think we can take it as less than three times the cost of steel, that is, before its transmission.

Those figures at once show this with regard to the question of what I have called the main transmission of energy; that in any form of conveying energy, the cost of carriage must be about 100 tons: that is, so far as regards corn and coal. With regard to compressed air or hot water, we may say that the absolute limits show that it never can compete in transmission with corn and coal. With Faure's battery I have put down no limit: I shall have something more to say about that later on.

But this consideration with regard to main transmission is no argument against the importance of these methods so far as regards secondary transmission of power. As I have already indicated, it is clear from what we already know that we can afford, so to speak, even at present to spend ten or twenty times as much energy on the secondary transmission as we do on the primary. Now one thing to be noticed about all these forms of energy is that the power is in the packing

case, and wants nothing but to be drawn out; whereas in the case of corn and coal, the power is not in the corn and not in the coal. Corn and coal are really nothing more than what we may call cheques for so much power, to be cashed at the steam engine or the animal. We must combine corn and coal with oxygen before we get the power. Now in the case of these other forms of energy, power is more or less in the form of current coin. Our cheques on corn and coal will not be cashed if they are in too small quantities. The steam engine or the animal will not use below a certain limit: that is one of the difficulties; whereas compressed air or the spring of steel may be used in any form. I just now indicated to you the quantity of steel that would be necessary to do a boy's work. Let me mention to you now what is the power contained in our watches. Can anybody form a conception of it? Here we have a regular mechanical operation going on every day in a very efficient manner. Let us try to get an idea of what this amount of power is by comparison. Take the largest transaction in power—that would be about 10,000 horse-power, as in one of our great steamships—and take the watch spring, which would be about the smallest transaction in power. It is rather difficult to estimate the amount of power that is actually given out by a watch spring, but from what I have calculated, the amount is about one-ten-thousand-millionth of a horse-power. That is a difficult figure to realize; but if we now compare that with the largest transaction in power, the 10,000 horse-power of a steamship, we get about one one-hundred-billionth—one-hundred-million-millionth of the largest transaction. To what sum of money must we compare a farthing in order to get a similar comparison? It will be something nearly equal to £1,500,000,000. I merely mention that as showing the limits within which power has actually been applied. There are circumstances in which compressed air is applied where other means would be impossible—under the sea for instance, as in the Whitehead torpedo. That is one of the most important applications of compressed air.

Now the most important purpose to which corn and coal are applied, of all these compact forms of energy, is probably that of the locomotive. The considerations with regard to the locomotive are simple. The distance which a locomotive, whether loaded or unloaded, can run is simply a question of its weight compared with the power that it carries. The rate at which it can run is simply a question of the comparison of its weight with the rate at which it can use its power. Let us take, first of all, the horse and the locomotive, and consider actual results. We find that, taking the average carthorse, it would weigh 1,400 lbs.; it will work for five hours without food, and it does outside itself about 7,000,000 foot-pounds of work in those five hours; reckoning in the working necessary to move itself, it would be about 10,000,000 foot-pounds. This gives us 700 lbs. per million foot-pounds per hour for the weight of the horse—200 lbs. per million foot-pounds per journey. In the case of the locomotive, I will take the ordinary express locomotive. Of course the results vary a little, but we may say that you have 60 tons weight for 500 horse-power, running two hours without taking in fuel, or something between 60 and 100 miles. This gives us say 200 lbs. per million foot-pounds of work per hour for the weight of the locomotive, or 50 lbs. per million foot-pounds per journey.

Now if we consider the weight of the locomotive, particularly as compared with these figures, we must first of all separate the weight of the carriage and machinery from what we may call the vital parts of the locomotive. Now making a liberal allowance for the carriage and machinery of the locomotive: that is taking off the weight of the boiler and the coal and water carried in the tender, we allow something between one-third and one-half. That would leave us say two-thirds of the total weight that might be replaced in any one of these forms of energy, and, taking the same carriage and the same machinery, practically utilized. Now altering our calculations on this basis, taking forty tons as the part to be replaced in our 60 ton locomotive, we find we get something like 40 lbs. per million foot-pounds replaceable in the locomotive. If we replace this with compressed air we shall have 200 lbs. per million horse-power; so that a locomotive carrying compressed air instead of the present machinery would only run something like a fifth of the distance which it will under the present arrangement. I have been considering a locomotive running about 100 miles without stopping. If we take a fifth of that, or, as we might fairly do, about a fourth, that would be say twenty miles. Substituting compressed air for the boiler and tender, we can make a locomotive at the present time run as fast for twenty miles as, under ordinary arrangements, it will run for 100 miles. If we take hot water we get a rather better result. We should probably have something like 80 or 85 miles for a time of 85 minutes. If we take Faure's battery, if it is realizable at all, it ought to give us with a locomotive running at the present rates a distance of 40 miles in 48 minutes.

These results are not inconsiderable at all, but, look at them as we will, they leave the present steam locomotive the very considerable advantage that coal can be burnt without any difficulty in the free air. But there are circumstances under which the present locomotive cannot be used. There is no question that should the channel tunnel be made it will be, so to speak, a splendid race ground for locomotives carrying packed energy. The facts that I have put before you will, if you agree with me, show you that at all events, as the distance is only twenty miles and the speed supposed to be no greater than that of the present locomotive, Sir Edward Watkins' faith that the means of running locomotive will be forthcoming when the tunnel is made, is not altogether unjustifiable or misplaced. There is no doubt, I think, that under the present circumstances, taking compressed air for example, we might make it do the work which we do with our ordinary locomotives between one side of the channel and the other: that is 22 or 23 miles, and do it very well, using compressed air instead of steam. When we come to compare these results with the work of a horse, we must bear in mind that with a horse there is practically no risk; this will account for their use in our tramways for instance; but we also know that compressed air has been used for tram communication lately with satisfactory results; and the time may come when it will be as much a matter of surprise that we used horses on our trams as the fact that we at present use steam in our underground railways.

Now I will return for one minute to Faure's battery. I was careful to point out that in putting down these numbers with regard to Faure's battery I put down no limit. There

are great difficulties indeed in considering the limits, because, although what we may call the main actions in these batteries, and in secondary batteries, and in all batteries are well understood, there are a great many of what we may call secondary actions which come in and which are not so well understood. Taking the main results, however, as they stand, they come to this: that with a pound of lead we may by oxidizing that pound of lead get in the form of electricity in one way or another by an electric current what is equivalent to about 860,000 foot-pounds; so that it takes three pounds of lead, roughly, in order to give what I have taken as the unit of one million for the pounds of energy. Now, that is a very different result from the 70 pounds used in Faure's battery. The difference is, no doubt, merely a question of the secondary results, which, as I have said, we cannot deal with. Should we be ever able to realize anything like the full power of the oxidization of the lead, such as occurs in the particular case of Faure's battery, then there would be no question about it that coal would be displaced from many of its present purposes, particularly from the locomotive. We should no longer use coal in our locomotives at all. At the same time we must, of course, make some allowance for waste; suppose we say three pounds instead of six pounds for one million foot-pounds as against one pound of coal. It is certain that coal and corn would still have a very great advantage as regards transmission as long as we use lead in our batteries. From three to six pounds as against one pound is too great a margin to allow us to suppose that transmission by Faure's battery could ever supersede that by corn or coal.

But that is not quite all we have to consider. It should be noticed that lead is about the very worst material as far as the power given out by its oxidization is concerned for use in batteries, but it is practically the only material which we have the art of using. If we take iron or zinc we find that they yield from five to six times the amount of power which lead would yield. Should we be able to use these, then, of course, coal would have distinctly a rival,—that is to say, should we be able to get anything like the full or limited result out of it,—and in that case, not only would coal cease to be used in our locomotives, but there is no doubt that coal would cease to a great extent to be employed for the transmission of energy. Nor would that be all the result. It would effect almost all our mechanical actions, and I can conceive no more remarkable a result than must follow if we should supplant coal, or nearly supplant it by means of packed energy. It would be practically a realization of the dream of Jules Verne of the 2,000 miles voyage under the sea; that would most assuredly become a fact. If we could use packed energy instead of coal, or corn requiring oxygen, there would be no difficulty in driving our ships under instead of over the waves. We should thus at once get rid of the terrors of sea-sickness. That, of course, is a consideration which may be of more or less importance in such questions as that of the Channel Tunnel. If we could travel under instead of over the water we should, of course, get rid of all questions of sea-sickness, because the sea is only disturbed by the wind on its surface. I mention this because it is just possible that what I said may be used as an argument for or against the Channel Tunnel; which side it would be most useful to I am not prepared to say.

Now, in putting forward these limits, as I have done with the greatest care, I would call attention to the fact that there are absolute limits that we may put down to the possibilities of science; that is to say, if science shows us no definitely inferior limits, it holds out no definite or implied promise of the realization of anything like those limits at all. The subject of these batteries and the materials used in them, has been considered very deeply, and those who have considered it most deeply appear to have failed entirely to perceive any line in which to direct their efforts with regard to utilizing these materials with a view to giving us very high results. There is no question that should we attain very much higher results for the secondary batteries, such a step will entail a very great scientific discovery whatever it may be.

Before closing, there is one point to which I should like to call attention; indeed, it is rather a summary of what I have been saying to-night. We have in these methods various ways of carrying on the distribution of our energy further than we have done before. I have mentioned the case of the locomotive and the possibility of substituting these forms of packed energy for horses. But there is one view I should like to mention to you especially with regard to these limits. I have made a little calculation, to see what it would cost, and I came to the conclusion that it would be a very profitable matter to supply compressed air at 8d. per million foot-pounds; that is to say, you might have bottles of compressed air brought to your doors at a cost of 8d. per million foot-pounds of work. Now, consider what that means. It means practically about the work that an ordinary man does in a day. Putting it at an outside figure, we will say 6d. for the work a man does in a day; that would be about the cost which the energy would require. Now, why cannot this be used? The extreme cheapness of it is obvious at once; but it cannot be used, because it is not so much power that we want as applied power. If we look around we see that almost all the cases to which power is actually applied are cases where the work can be brought to the mill, rather than the mill to the work, and the great value of horse-power as compared with other power arises from the fact that the horse will go nearer to its work than steam-power can be brought. The amount of work done in ordinary household operations is really very small,—the amount of labour or power spent; it is frittered away in moving about to do it much more than in actually doing it. But if we come to agricultural operations, we should find that the amount of work done actually probably exceeds the total amount of labour (I am speaking now on agricultural operations) involved in all the rest of the work put together. And we might say more than that: that the amount of work done direct by horses probably exceeds the actual operations of almost all the other work put together that is done in this country. At the same time this amount of work is not done in small quantities, for horses are chiefly used four or five together. The want of the means of applying steam to this particular work, which is nothing more or less than the fact that we have no substitute in the steam-engine for the horses' feet, renders it more economical to use horse-power ten times as costly as steam-power.

The remaining part of my subject relates rather particularly to the transmission of energy by mechanical power, and by the flow of electricity or heat along the conductors or pipes.

The Pulpit Record.

SATURDAY, JUNE 2, 1888.

CHRISTIAN BURIAL.

THERE are few things in the revival of a dignified ritual in our Church that have excited such admiration from reasonable and devout men of all shades of opinion as the denuding of the burial of the dead of the hideous grotesqueness of modern undertakerism. There is something revolting to all refined taste and common sense in the monstrous parodies of death that one sees so often travelling through our streets. If anything could make death ridiculous, it would be the system of bad taste and unchristian sombreness which we so servilely follow in burying our departed friends. But this is only the evil on the surface; there are deeper faults in our undertakers than bad taste. Those who have had the misfortune to be placed in the moment of affliction in the hands of a purely professional undertaker, must have learnt that, in too many cases, the undertaker is to the bereaved about as tender as the hospital nurse used to be to the sick. Death, from a professional point of view, is purely a mode of "raising the wind" for the common undertaker and his assistants. Just as it is for the vulture and carrion crow; and the only point to be considered is, to make as much as possible of the feast while it lasts. But surely this, in a land that calls itself Christian, ought not to be. The burial of the dead was called by the ancient Church a "corporal work of mercy," not a trade, or, rather, a royal road to riches, as it often is with us. The corpse that we commit to the ground in the hope of a glorious resurrection is not a fit subject for worldly traffic, by which an unscrupulous speculator may make a golden harvest.

But how to avert the evil? it will be asked—we own it is not right, but how can we avoid it? Who would bury our dead, who would relieve the families in their grief unless they were well paid for it? In all these difficulties we reply, it is well to look back to the early Church; and if we do so, what trace do we find of this modern undertakers' system? How did our forefathers avoid the evil we now deplore? There can be but one reply. As long as the burial of the dead was considered a work of mercy, a work "pleasant and acceptable to God," when done from faith in Christ—as long as a firm trust in the resurrection-life pervaded clergy and laity alike, as long as the funeral service was performed in all the "beauty of holiness," and not merely "read in an impressive manner"—the undertakers' trade, as at present understood, could not have flourished. Like St. Stephen, there is reason to believe our forefathers were carried by devout men, not by hiring undertakers, to

their burial, and neither piety nor good taste was insulted by the parody of sorrow that now dishonours our boasted civilization.

The work of restoring our system of burial is almost a national undertaking; for as long as we hand over the bodies of our relatives to those who bury the dead from the love of Mammon, and not from the love of Christ, we must continue a system that silently proclaims by outward symbol the hideous blasphemy of the French Revolution—"Death is an eternal sleep."

The Press

ON THE

RELIGIOUS QUESTIONS OF THE DAY.

DR. BEARD ON THE ENGLISH REFORMATION.

DR. BEARD delivered on Tuesday the ninth, and we suppose the last, of his Hibbert Lectures on the Reformation, dealing with "the Reformation in England," which he quite rightly regarded—though the fact is by no means always so clearly recognized—as "a phenomenon *sui generis*," differing in character no less than in date from the German or Swiss, or, we may add, the Scotch Reformation. And this peculiarity of the movement both in origin and character has left its permanent mark on the constitution of the English Church. We need hardly say that the point is one on which for obvious reasons Anglican High Churchmen have always felt it a duty to insist. What is remarkable, and what tends of course to illustrate and support their contention, is that outsiders who approach the question from independent, and even from very opposite, points of view, should to so large an extent be found to endorse their estimate of the facts. There are, no doubt, and always will be, a large class of persons, not necessarily stupid or uneducated, to whom Catholic and Protestant are terms as simple and exhaustive as black and white, and who, on the broad principle that all which is not A is B and *vice versa*, consider the position of Christians, whether individuals or Churches, sufficiently defined by placing them under one category or the other. A late Oxford professor used to observe that "*KATA* understood is the Asia Minor of Greek Grammar," and for such reasoners Protestantism is the Asia Minor of all Christianity outside the Roman pale, and is impatient if not absolutely intolerant of all minor subdivisions. It was not to be expected that a Hibbert Lecturer, of whatever creed, would countenance so shallow a generalization, but learned Protestants outside the English Church, and learned Roman Catholics, to say nothing of Eastern Christians, have not always shown as much aptitude as Dr. Beard for discriminating the specialities of Anglicanism. He justly insists at starting that the fact of its being still possible to debate whether the Church of England is Protestant or Catholic is enough to prove that the English Reformation followed its own law of development. It is true indeed that "it was due to the same causes in general," as the Continental one, but as much might be said of the contemporaneous reformation—or counter-reformation, as Ranke calls it—in the Church of Rome, which issued in the Council of Trent. Both the "distinctly humanistic movement in which Colet and More figured," and the religious movement which grew out of it, had a special character of their own in England. The fact that both Colet and More died in communion with the Holy See, and the latter died as a martyr for it, would alone suffice to indicate this. For one thing, the peculiar Roman abuses—and by Roman we do not mean Roman Catholic, but those directly connected with the Papacy—which did so much to embitter the controversy on the Continent had never reached to the same extent here. It is hardly indeed too much to say with Dr. Döllinger, in his *Lectures on the Reunion of the Churches*, that the movement

in England was not in its origin a religious but a political one. "It was from above and not from beneath, as in Germany, from the Crown, not from the people, that the ecclesiastical revolution in England received its impulse, rule, and form." Dr. Beard points to the same aspect of the case in saying that "political causes stood for more in the English Reformation than elsewhere." In England, roughly speaking, the Reformation was rather forced by the sovereign power, for ends of its own, on an apathetic people, not—as in Scotland and on the Continent—forced by an outburst of popular enthusiasm on unwilling rulers. And this distinction is one that cuts far deeper than might at first appear. It implied differences in the past and pointed to differences in the future of a more than transitory kind. On some of these the lecturer proceeds at once to enlarge.

One result of the peculiar conditions of the English Reformation may from different points of view be regarded as an advantage or a disadvantage. Those who attach a critical value to the unbroken continuity of the mediæval and the later Church will not be disposed to regret that there was no name among the English Reformers "to match those of Luther, Melancthon, Zwingli, Calvin, Knox." The lecturer adds with veiled sarcasm that "it would take much special pleading to make a hero out of Cranmer." There was in short no leading mind among the English Reformers, and therefore no distinctive badge of theological idiosyncracies, like the Lutheran or Calvinistic, was impressed on their work. In its earlier stages indeed the English Reformation can hardly be said to have had a theological character at all. As Dr. Beard says, "Under Henry VIII. it mainly consisted in the spoliation of the religious houses and the assertion of the King's spiritual supremacy"—i.e., in what was serviceable for his own personal or political ends—while "as long as he lived England was doctrinally Catholic, and he himself adhered and made his lieges adhere to a sacramental and priestly theology." And as regards this spiritual supremacy of the Crown there is something to be remarked. It may of course, and actually did assume, both in form and substance, during the later years of Henry VIII. and the reign of Edward VI., a character of Erastian domination wholly incompatible with any kind of spiritual independence on the part of the Church. But the original claim implied much less than this and was also, as the lecturer points out, "much less an innovation in this country than elsewhere, being but the last stage in a long political development," or warfare of English Kings and Parliaments with the Holy See, where successive defeats of the latter power had been recorded in such Statutes as those of Provisors, Præmunire, or Mortmain. Henry did not at first do much beyond "putting a coping-stone on a building which many of his predecessors had laboured at," though it must be allowed that his high-handed coercion or silencing of Convocation and his erecting his own spiritual supremacy into a "burning doctrine," like Transubstantiation and the Seven Sacraments, went a good deal further. It was not however till his son, who had been trained in doctrinal Protestantism of the strictest sect and was entirely under Protestant guidance, succeeded him that the religious change made itself sensibly felt. Dr. Beard's phrase, if he is correctly reported, that with Edward's accession "the Protestant feeling which had long been gathering strength below the surface burst its barriers and swept all before it," does not strike us as a happy one. There was very little Protestant feeling in the country during Edward's reign, and the lines of a late hymnologist, to the effect that "England's Church is Catholic, though England's self is not," might be more fitly reversed in application to that particular period, when England's self was Catholic in general sentiment and belief, but England's Church, so far as it depended on the will of its chief authorities, was not. Even the first Prayer-book of Edward, which in its main outlines was little more than an English rendering of the Sarum Rite, had to be enforced at the sword's point, and the Second Book, except in London and a few other towns for the last six months or so of the young King's life, was never really enforced at all. The outburst of "Protestant feeling," as we shall see presently, came later and from fresh causes. However Edward's reign was signalized, as Dr. Beard observes, by "the gradual formation of the Prayer-book and Articles, the former tracing back to the Use of Sarum, not without the blend of a foreign element, the latter," he adds with more questionable accuracy, "affiliated upon the Confession of Augsburg." The question whether the 39 Articles are mainly based on a Lutheran or a Calvinistic model is too wide a one for discussion here. It has been keenly debated by learned divines, both of our own and of an earlier day, and the latest researches of scholars like

Mr. Pocock seem to point rather to a Calvinistic, or rather a Zwinglian, than a Lutheran origin; but it is in any case certain that the terminology was so studiously modified as to leave considerable latitude of interpretation. And in fact Calvinism, in spite of some vigorous efforts to enforce in on the part of high authorities before the Laudian revival, never found a congenial home in the Church of England.

In passing to what may be termed the second and more definitive stage of the Reformation, under Elizabeth, Dr. Beard calls attention to "the important fact of the continuity of the English Church, so that Archbishop Parker was just as clearly the successor of Augustine in the See of Canterbury, as was Lanfranc or Thomas à Becket." And apart from all theological controversy as to the conditions of valid ordination and the like, which this is not the place to discuss, of the historical fact here stated there can be no sort of doubt, and as little doubt that it constitutes at once a very fundamental distinction between the English and the foreign Reformed Churches. Where such continuity existed, not by accident, but because special pains had been taken to preserve it unbroken it was hardly possible that it should remain a mere barren and isolated event of history. Nor did it. "In the settlement made by Elizabeth it was attempted to weld together the two elements in the English Church the Catholic and the Protestant, the national and the foreign, and this settlement has substantially kept its ground to the present day." But the lecturer argues that it evidently did not take into account all the elements of the problem, as was shown by the growth of Puritanism all through the reigns of Elizabeth and James I., till the reaction under Laud followed with its tragical sequel. He does not stay to explain this new Puritan upgrowth, but the explanation is not far to seek. Under Edward VI. the nation had been tyrannized into a Protestantism which it hated; in Dr. Dollinger's words, "the decided Protestants could be named and counted." It was the peculiar, though not inexplicable, infelicity of Mary, to turn the tide of popular indignation against the Church she loved not wisely but too well. When the country was blazing with "martyr fire," and many of the inferior victims glorified by Foxe met their cruel fate with a simple heroism to which men like Cranmer could lay small claim, there was a natural revulsion of feeling, strengthened and systematized, so to say, when the Marian exiles returned with aured temper and prejudices accentuated by contact with Swiss sectaries. That was the origin of English Puritanism, which for a moment triumphed completely as to sweep away the Church, as a national institution, altogether. But, thanks in great measure to "the reaction under Laud," had vitality to survive the crisis. And "the upshot is," to cite Dr. Beard, "that three distinct elements have always been present side by side in the English Church, sometimes struggling for the mastery, sometimes living peaceably side by side, and that it is really her speciality to be both Protestant and Catholic. . . . It is in this that the English differs with the Lutheran and Calvinistic Churches," whose system is "simple and homogeneous. But neither can it be said that these two rival elements, the Catholic and the Protestant, in the traditional sense of the latter term, exhaust the complexities of the situation: from a very early period—at all events since the Restoration—a third has also betrayed itself. There have been those, even among the most loyal children of the Church, "on whose shoulders, from various causes, the obligation of her formularies has lain lightly," who have regarded the Prayer-book as a devotional rather than a dogmatic manual, and the 39 Articles primarily as Articles of Peace, and whose tendency has been, like that of the late Arthur Stanley, "to reduce the essentials of religion to the fewest, and to subordinate the dogmatic element to the ethical and spiritual." To this school—it could hardly be called a party till quite recent days—belonged men like Hales of Eton and Whitchcote and Smith of Cambridge, Oudworth, Henry More, and—adds the lecturer—"in a later time Butler and Paley." To the last statement we must demur. No two men could well be more utterly unlike in their whole tone of mind and character, and notably in their way of looking at religious questions, than Butler and Paley. The former, if we may thus antedate the popular nomenclature of our own day, would certainly have counted as a High, rather than a Broad Churchman, and he was in fact freely accused, like modern High Churchmen, of "Popery" both during life and after his death. To this comprehension and fusion of seemingly heterogeneous elements the lecturer attributes much of the distinctive corporate character of the English Church.

His closing remark is the more significant as coming from such a quarter, because it sounds like an unconscious echo—for he does not appear to

have referred to the great Ultramontane essayist of a former generation—of a passage often quoted from De Maistre's *Considérations sur la France*. De Maistre, it need hardly be said, occupied a position as entirely external if not hostile to the Church of England as Dr. Beard, and that circumstance gives additional weight to the independent and concurrent testimony on such a point of two writers differing so widely both from her and from each other. For the coincidence of view is certainly striking. "Circumstanced thus," concludes the Hibbert lecturer, "that Church holds a middle place in Christendom, which has been used more than once as a means of bringing about a reunion of the Christian Churches, though hitherto without much effect." It is nearly a century since De Maistre, a foreigner and a prominent leader of the extreme school of Ultramontanism, writing long before the first faint promise of the great religious revival which has so marvellously transformed the life of Anglicanism within living memory, thus wrote of it:—"If ever Christians should approach each other—and every consideration might urge them to do so—it seems that the first move should come from the Church of England. We are too far removed from the followers of a too unsubstantial worship; there is no means of coming to a mutual understanding. But the Anglican Church, which touches us with one hand, touches with the other those we cannot touch, and though from one point of view she is exposed to the attacks of both sides, and presents the somewhat ridiculous spectacle of a rebel preaching obedience, yet under other aspects she is very precious, and may be compared to one of those chemical intermediaries capable of uniting elements which have a natural repulsion." There must be some real basis in Anglicanism for a distinction so remarkable in itself and which has attracted the attention of two such diverse and equally unsympathetic observers.—*Saturday Review*.

THE PONTIFICAL CIRCULAR.

THE growl of annoyance with which the anarchical party in Ireland has received the letter of Pious XIII. is not at all likely to be diminished just at present. It has operated upon the faction of mischief like so much irritating nitre upon a severe wound. The circular has been freely canvassed and criticised, but with very different results. Demonstration is strongly urged against the Pope's letter, the Pontiff being personally charged with having been prejudiced by the English Roman Catholic aristocracy, to whom he is said to lend a far too willing an ear. Certainly we have been enlivened by sundry rumours for a long time past in that direction, and notably the oscillations of Mr. Errington between London and Rome have exercised the minds of many who would really like to know the precise truth about his mission. A little while ago certain Russians were rewarded with papal honours, and perhaps in the course of time when the Pope does out some of the same meretricious distinctions upon Western Europe, we shall know to what Englishman he has been under so much obligation. The *Morning Post* speaks of Mr. Errington having been already thanked for what he has effected. The other matter, however, stands thus: The English Papists amongst the upper classes of society are charged with deliberate defamation of the Irish character to the head of the Papacy. If "dog does not eat dog," it seems that Romanists can charge their co-religionists with a similar method of existence. They complain, indeed, bitterly that English rule in Ireland should have been—but is not—the real topic of pontifical denunciation; but to scandalize either the League, or the Irish Pontiff, Parnell, although a Protestant, is simply unpardonable. No words are lost, and no feeling of bitterness remains unexpressed—that the disciplinary admonition to the Irish Episcopacy has been forced from the Pope by English diplomacy, or rather by intrigue and duplicity, and instead of being the pious act of the head of the Church, is nothing more nor less than a political manifesto amounting to the severe reprimand of nine or ten political prelates. The traditions of Rome are highly charged with capabilities in that direction. Under such circumstances the Irish can do as the English would do and ignore the presumptuous Act. It is, however, in human nature to find a scapegoat, and when the wrong of the many has been transferred to the individual the evil seems to be considerably more endurable, and we expect that for some time to come Mr. Errington and

his curious flittings will be an eyesore to many. Mr. Davitt has allowed us to measure his feeling of indignation against the whole affair by sending a ten-pound note to the National League, that new form of the defunct Land League, whose proclivities it preserves, especially in relation to money affairs, visionary schemes, and hostility to law and order. If Mr. Parnell's constituency may be taken as an example of public feeling in the south and west of Ireland, a tide of indignation is rising against the whole transaction, and we doubt not but that Mr. Gladstone and Mr. Trevelyan will be inundated with enough questions to annoy the most impassive of mortals.

The Irish contingent who are on the Parnell Committee held a meeting last Saturday, and passed the following resolution:—"That we deeply regret the action taken by the Sacred Congregation of the Propaganda in reference to the movement in which we are engaged; besides that, we believe that the arguments advanced in the circular of the Sacred Congregation addressed to the Irish bishops are founded on misrepresentation, and are unjust in their application either to the public life and work of Mr. Parnell, or to any act of national gratitude to him on the part of the Irish people; that we express our determination in the work that we have undertaken, and to obtain to the utmost of our power the co-operation of the people of Ireland, and of the Irish race, in offering to Mr. Parnell our adequate recognition of his labours and services in the national cause of Ireland.—*The Rock*."

GREAT PREACHERS.

IT is proposed in this series of articles to give short descriptions of some of the eminent preachers who have adorned the Christian Church. No particular denomination will have the preference in the list, though, perhaps the Church of England, from the number of distinguished divines it has possessed, will contribute more names than any other communion. But men of eloquence and power will be selected whatever their creed may have been, and resource will be had not merely to the preachers of our own country, but also to those of other lands.

A point to be decided was at what period a start should be made, and that has been determined in favour of the beginning of the seventeenth century. The classic preachers of the English Church that time, and as the reformed churches had by then become established and settled, it forms a suitable epoch from which to take the first of our list of great preachers.

1.—JOHN DONNE, D.D., DEAN OF ST. PAUL'S.

John Donne, the subject of this article, was born in 1573, the year after the massacre of St. Bartholomew. His parents were Roman Catholics and he was brought up in their faith, but after he had reached manhood, he determined, after careful examination on the subject, to embrace the doctrines of the Reformation, and was duly admitted into the English Church. In accordance with the custom of that time, he was sent to Hart College, Oxford, at the early age of eleven, and about his fourteenth year he was "transplanted" as his biographer, Isaac Walton expresses it, in order that "he might receive nourishment from both soils."

He left Cambridge about the age of sixteen, and was entered a student of Lincoln's Inn, and acquired a knowledge of law which in after years gained him considerable distinction. His legal studies did not prevent him from engaging in higher intellectual tasks, for he became a writer of poetry, in which he was so successful that he came to be reckoned one of the first poets of his time. His poetic fame has since been obscured, but there is a tendency at the present day to re-instate him as one of the masters of English verse. His compositions lack polish and smoothness, but they are vigorous and fanciful, and contain many gems of real poetic beauty. One of the testimonies to his worth is that Milton, who was acquainted with him did not disdain to borrow his ideas and forms of expression, as can be proved by many illustrations.

After finishing at Lincoln's Inn, Donne spent some years in travel, and on his return home he became Chief Secretary to Lord Ellesmere, then Lord Chancellor of England, in which position he discharged his

THE MARRIAGE LAW.

THE approaching renewal of the attempt to pass through the House of Lords the Bill legalising marriage with a deceased wife's sister is likely, whatever may be its result, to be a somewhat important event in the history of agitations—a history which will have to be written some day. The tactics of the supporters of the Bill since the place of contest was changed from the House of Commons to the House of Lords, have not been wanting in ingenuity; and it is sufficiently notorious that no pains have been spared to carry into effect the wishes of a small knot of wealthy law-breakers, wishes which happen to coincide with the perpetual desire of some political Dissenters to administer a rebuff to the Church of England. From the bringing to bear of influences rarely employed in Parliamentary affairs—influences the admission of which many of the most vehement supporters of the measure would be the first to deprecate in other matters—to the singular pamphlet which Lord Dalhousie has just published, containing the testimony of some American persons who have formed connexions with their deceased wives' sisters, and who pronounce them in every way satisfactory, no stone has been left unturned. But in the House of Lords, at any rate, one argument which might work in favour of the measure in the present House of Commons is not likely to be used. Lord Dalhousie and his friends will not tell the House that the measure is in great part intended, as it has been above described, as a rebuff to the Church of England. Yet that it is so intended there is no doubt whatever. So large and so loosely disciplined a body as the Anglican Church always includes a few eccentric persons who can be induced to side with any agitation. But there is no more doubt that the enormous majority of the clergy regard the proposed alteration with the utmost aversion than that the formularies of the Church itself condemn that alteration. The remarkable meeting of Thursday, in which Lord Shaftesbury took part side by side with Archbishop Denison, may be said to be fatal to the idea that this repugnance is the repugnance of a party or a school. For any peer who may be wavering in his vote this ought to be a serious consideration, especially as the affront to the clergy would not be a matter of sentiment only. A very real difficulty lies before the promoters of the Bill. If they admit the principle of a conscience clause, whereby clergymen are permitted to avoid, as far as they are personally concerned, the violation of their consciences and of the canons, the agitators will infallibly be dissatisfied as in all parallel cases. If no such conscience clause is included, there will still more infallibly be presented the spectacle of clergymen undergoing legal penalties for refusing to countenance what their Church has pronounced to be incest.

With respect to the social as distinguished from the ecclesiastical and political aspects of the measure, the argument is so well worn that it is almost impossible to restate it in a way likely to have any novel effect. Those who maintain that the proposed change will not in effect exclude one sister from another's house during her life, and still more, after her death, manifest a courageous ignorance, or a still more courageous ignoring, of the ways of human nature, which puts them beyond the reach of any possible argument. Those who quote colonial or American instances show an inability to distinguish between different sets of social conditions and different standards of conventional propriety which ranges them in the same condition. But perhaps the most important, and certainly the least hackneyed, of the social arguments is that which was forcibly urged in the House of Lords last year—the extreme impolicy in the present state of public morality of interfering in any way—putting the particular way for the moment out of question—with the acknowledged and conventional sanctity of the institution of marriage. There can be no doubt in the mind of any impartial person that increased facilities of divorce, however much they may have acted in relieving individual cases of hardship, have, in the sense of relaxing this sanctity, been distinctly prejudicial to public morals and public manners. But the bad effect, such as

it is, of comparatively easy divorce is an indirectly bad effect; the effect of removing the restrictions on marriage in the first instance is a direct effect. Initially, at any rate, the utmost facility of divorce legalizes no act that would otherwise be illegal. The law gives no sanction to the adultery which precedes and procures divorce. It alleviates the consequences, and so indirectly is an accessory after the fact; but that is the worst that can be said by those who most disapprove of its action in loosing, as opposed to its action in afterwards retying, the bond. But the Bill for legalising marriage with a deceased wife's sister directly and immediately relaxes the frail but important ties of convention which keep back society from promiscuous concubinage. It may or it may not relax them widely, but it does relax them, and it is the experience of all ages that in such matters a relaxation is the direct preliminary to a dissolution. Form and Fear, the guardians of all such matters, once set at naught, their influence is hardly likely to be re-established in full force in other cases.

But perhaps the consideration which ought to weigh most strongly with a legislator is not the ecclesiastical or the moral, but the political. It may be said deliberately that it is impossible to conceive anything, politically speaking, *pejoris exempli*, than concession in this case on the grounds urged by the advocates of the measure themselves. Stripped of accessories, and deprived of the support of the half-avowed motives which are brought to assist it, the contention of Lord Dalhousie, as of all who have from time to time patronized the measure, comes to simply this—that if a sufficiently active, wealthy, and influential body of law-breakers persist long enough in breaking the law, and clamour loud enough to be allowed to break it with impunity, the law shall be shaped to their wishes. In almost every case of the removal of a disability or the relaxation of a restriction it has been shown, or at least urged, that the circumstances under which the disability or the restriction applied were circumstances in which the sufferer suffered from *force majeure*, and not by his own fault. In this case nothing of the sort can be, or indeed is, urged. The alleged hardships to children and descendants, even supposing that they lie within the purview of the law, are admittedly of the smallest, and can in almost every case be prevented by ordinary care. Besides, only the extremest hypocrisy can pretend that “the children” are really the chief objects of the promoters of the measure; while, if they are, there can be no valid reason why a general law putting illegitimate children in every case on the same footing with legitimate should not be agitated for. It is, as is well known, desire for deceased wives' sisters, and not anxiety about deceased wives' sisters' children, which is at the root of the agitation. No one compels any man to marry or desire to marry his deceased wife's sister; if he does so, he does it as a matter of pure free will—because he chooses to do so and likes to do so. In no case is there, under the present law, even a glimmer of imperative reason, though under the proposed Bill there might be, as no man could then keep house with his sister-in-law without either marrying her or sacrificing her reputation. Therefore the intended permission is to be given, not merely to importunate asking—that would be a bad reason enough, but far less bad than the actual one—but to shameless and deliberate dispensing with permission. The spirit merchants of the United Kingdom might with almost as good a face urge the abolition of the spirit duties on the plea that they have been smuggling as the only members of the association for passing this Bill who have a *locus standi* can urge the relaxation of the marriage law. No valid precedent can be quoted for indulgence to such a state of things, and no worse precedent could be created than indulgence to it. If ecclesiastical tradition were as much in favour of the connection as it is against it; if religious and moral sentiment approved it as much as religious and moral sentiment (where both are not obscured either by a passionate private desire, or by the wish to deal a back-blow at a hated and dominant Church) disapprove it—this political reason would remain imperative on every intelligent and impartial politician. Even that dangerous analogue of the sacred right of insurrection, the supposed desire of a majority, or important minority, of the nation to break the law, cannot here be pleaded. Once more the whole political state of the case is this, that a body, absolutely small and relatively infinitesimal, of persons who have let their private passion override the law, their consciences, and the obvious welfare of the community, demand indemnity and sanction for the future, as a comfort to themselves and an encouragement to others. Those who vote with Lord Dalhousie will vote for this and for nothing else.—*The Saturday Review*.

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SERMON.

By Canon KNOX-LITTLE, at St. Alban's, Waterloo Road, Cheetham, Manchester, on Sunday evening, June 24th, 1888.

"We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."—1 Cor. iv., 18.

WHEN we draw to the close of our dedication festival there is a great responsibility placed upon the preacher. It is necessary, and I have always felt it necessary while I have been with you, dear friends, after our festivals, to try to gather up the fragments and to enforce at least one lesson. It is necessary to discharge that responsibility by doing one's best, that our festival ere it part from us may not be a mere ecclesiastical excitement or ritualistic amusement, or a re-union of friends, but that it may be something practicable, something helpful to us who live and have to die. And to-night it will be our duty again to gather together the fragments, and to enforce one lesson, and then certainly one's duty will have been done. When looking back on our past festival this is what strikes one. We have been engaged, my friends, I trust sincerely, in a great thanksgiving for mercies,

the dimensions of which it is quite impossible that you and I, except in our more prayerful and serious moments, can appraise this side of the grave. We have been engaged in a great thanksgiving that God has put it into the hearts of some of you, and of others who are not now before me, to build this church, and in the midst of much Puritanism which is half belief and infidelity, which is unbelief, at this side of the great population of Manchester to provide a home where we may meet for the testimony and the worship of God. Our festival has been a thanksgiving of more than that. We have been together for something like eight years. When one looks across the track of years, even so short as that, many memories rise up that draw tears to one's eyes, and one remembers many things to-night that make it necessary to express great thankfulness. I hope, my dear friends, that you will be thankful. There is another aspect of our festival that I think we ought to remember. It has been a great opportunity, in the highest sense, of bringing together heart to heart. Night by night, instead of the handful of faithful people who have the time and the high principle to come into our little chapel and say their even-song—instead of those we have had large gatherings of our people to sing the stately even-song of our English Church and to hear serious words. Morning by morning some of us have gathered into this chapel in considerable numbers, and on one or two occasions we have listened to blessed words upon the sacrament, and have ourselves joined in the great sacrifice. I trust that in some measure when we have crossed the threshold of this church for the worship of Jesus we have better loved one another. It has been a time of drawing together heart to heart. Another aspect of our festival I have to remember to-night. It has been a time of teaching, and therefore I hope of learning. I don't suppose any of you quite realize how blessed such a festival is to me, who have so often to speak, and for once have the great opportunity of sitting quietly to learn. I don't think you can quite understand the disappointment to me, not on the grounds of private friendship only, but on higher grounds—the disappointment of last Sunday. It is a time for all of us to learn, because there have been those amongst us who have come to teach. How have you learned their lessons? If I may answer that question I shall have done my duty, I conceive, to-night.

Amongst the teachers who came to see us this past week you saw no one man—it was quite evidenced before you—who

aught of the Divine message to men, incurs a fearful responsibility. The very preaching which I desiderate, is the very preaching which this generation needs. The ultra-refinement of the age is sheer hypocrisy. Real virtue does not shudder superciliously at the mention of vice. It is a hypocritical virtue—not itself above reproach—that would close the lips of ministers. Instead of angry resentment, ministers would find, on the part of the great majority of their hearers, willingness to co-operate with them for the mitigation of this great social evil, if they would only dare to speak out boldly. I am not advocating the frequent forcing of this subject upon congregations; nor would I create occasions for its discussion; but there are occasions, in the regular course of a pastor's ministrations, when he may legitimately debate the question. As to time and season, a minister himself must judge. Only let the occasion be suitable. And when he has become convinced that he ought to speak on the matter, let him not allow himself to be intimidated by censorious prudes, or silenced by sickly sentimentalists. Let him dare to proclaim the law of that God whose servant he is. Let him refuse to join a cowardly conspiracy of ministerial silence about an evil, which is corroding the heart of the people, destroying their health, corrupting their morals, and undermining the foundations of personal and leasehold purity, those two great pillars upon which the fabric of society rests. Be it his, on the contrary, to rebuke the profligacy which brands our Christian civilisation with the stigma of dishonour. Be it his, to exalt the standard of social purity in opposition to the coarse and carnal vices of the day. He will thus minister most efficiently to his own generation. Mere denunciations, however, are idle. He must lay the axe to the root of the tree, upon which grows such deadly fruit. He must aim at making the fountain of the heart pure, that so the streams of conduct may be also pure. He will thus best show his understanding of, and sympathy with, the gospel of Jesus Christ, the grand and ultimate aim of which is, to make men pure in their personal character.

I have dwelt upon the responsibility of ministers, because they are the leaders of the thought and enterprise of the Church; and I am strongly convinced that the remedy for the social evil we are considering lies in the arousing of the Christian Church to its duty, in relation to this vital question. That duty is two-fold. First, to exhibit the attractive beauty of Purity in heart and life; and second, to grapple, with great energy, with the foes of social purity.

We need a higher tone of morals in the Christian Church. Christians must themselves be freed from the thralldom of appetite and passion. The law of purity must be on their lips and in their lives. *Much of the evil we deplore arises from laxity of morals within the Church itself.* Those who "profess and call themselves Christians," think it not inconsistent to associate with profligate men, while they banish from their circle a fallen sister, however powerful the temptations which

assailed her, and however genuine and protracted her penitence. In this matter the Church, like Society, treats the sexes with gross inequality. No matter how deeply sullied a man's character may have been, there are circles into which he will be freely admitted, on the first sign of penitence, nay, even without any show of sorrow at all, so that he be only rich, or witty, or cultured. Women, even, are the bitterest against their own sex. The very women who tread down their fallen sister will receive, with gracious smiles of welcome, the man whose brutal and selfish passion did the wrong. Yet upon the man must ever rest the heaviest curse of God, as the villain at whose instigation, and to minister to whose base appetite, womanly virtue was crushed. He is the author of incalculable anguish. The guilt not of one solitary vice, but many, rests upon his soul. Murder, suicide, infanticide, idiocy,—these are some of the results of his devil's work. Surely if Hell has a deeper and more horrible cavern than all the rest, it will be reserved for the infamous wretch, who with his specious promises of flattery, seduced a pure girl to ruin.

"Curse on his perjured arts
And smooth dissembling."

I am not discussing the question whether the penalties upon a woman's fall are too severe; I am only condemning the *unequal verdict*, which for ever closes the Door of Hope against one sinner, whilst it permits the other to retrieve his character after the briefest penitence. Such palpable injustice is a symptom of artificial morality. But it should be said, in truth, that women themselves are the firmest upholders of this inequality. If I am asked, indeed, whether the judgment which society passes upon the woman's sin be too severe, in the light of Christ's treatment of her guilt, and guided by the whole spirit of His life, I should unhesitatingly answer in the affirmative. Instead of closing the Door of Recovery against her, Jesus threw it wide open, and stood at its threshold, with gentle voice entreating her to return to Purity, and with open hand ready to help her in the upward struggle, by the aid of human charity. The world's hard, Pharisaic judgment found no advocate in Him. When asked to sanction it, He uttered, with looks and tones of scorn, the universal truth "Let him that is without sin cast the first stone." Alas! that the Church should have so little heeded her Master's example. Instead of entering into the Divine spirit of her Lord, she has too readily conformed to the spirit of the world. She must become gentler in her treatment of the guilty, and make it possible for penitence to restore the wanderer.

With this view, *Remedial Agencies* ought to be devised. These must originate in the Church. And it is the duty of the Church to support generously these reformatory institutions, not only with money, but service. The Midnight Movement, Penitentiaries, Homes, Refuges, and other Institutions open for the shelter of the unfortunate, must not be

allowed to languish for lack of funds. There ought to be, in every large centre, Houses where fallen sisters are received, without questioning or reproach about the past. No doubt there would be many cases of imposture. But the great majority of those admitted into the Homes would, let us hope, be permanently reclaimed from vice through Christian sympathy and charity. And if only a few were restored to virtue, the money and energy devoted to this holy work would be abundantly repaid. We are too prone, as Mr. Matthew Arnold justly complains, to despise units. But every prostitute, whom we can thus redeem, diminishes to some extent—perhaps not perceptibly—the aggregate vice of the country. And by so many as we thus win back to purity, by so much do we dry up the most prolific source of immorality in our midst. Probably many would be saved after they have first tasted the bitterness of sin, if they knew where to go in assurance that they would receive kindly and Christian sympathy. These would be preserved from swelling the vicious and degraded womanhood of our large cities.

But we must do more than open asylums. There must be a *Personal Ministry for these Classes*. The lost cannot be saved without being sought. Christian men and women must go forth to seek the lost. There are a few noble souls, who at the sacrifice of feeling, and though they are brought into scenes revolting to their moral instincts, nevertheless devote themselves to this holy work. They tread in the steps of the Holy One, against whom the charge was made, that He con-sorted with sinners and harlots. It is only by personal contact, by living sympathy and love, that the fallen can be restored. Difficult as this personal ministry is, it must be more largely undertaken, before there will be much diminution of sensuality in our midst.

Prevention, however, is better than cure. There is not a more piteous sight than that of a sister lost to every pure sentiment, wearing without galling the bonds of iniquity, bartering her body for gain. But the cause of most of these falls lie hidden deep in the social system. Much of the evil must be charged upon *defective home-training*. Perhaps the influence of home was evil. A parent's vices may have driven them to sin, or they have never been taught to curb their bodily appetites. *The tone of their society* may have been morally loose. We have to-day "fashionable beauties" to whom tribute is paid by silly men, and whose sole title to homage is not intellectual or moral worth, but sensuously pleasing face and form. Let a man listen to the lax conversation of fashionable society, let him observe the almost indecent dress and manners of the polished vanities that frequent its drawing-rooms, and he will be ready to conclude that the "women of the period" are not above "setting springes to catch woodcocks."

Unhappy marriages, again, are the cause of many violations of the law of purity. Marriage is often recklessly entered into. But little consideration is shewn for character, age, and

disposition. Even Christian parents frequently force upon their children wholly unsuited marriages. They instil into the minds of their children the most mercenary motives. Many of their sons and daughters thus marry for rank and wealth. They are not taught to regard marriage as founded on mutual esteem alone, but as an "arrangement" to be conducted on purely commercial principles. And so hand is joined to hand, but not heart to heart; and the young people open their eyes to the sad reality of a loveless union when it is too late to retrace their steps. Thank God! the chivalry and romance of youth so often foil the sordid plans of even Christian parents; for the purity of society would otherwise oftener be imperilled! No wonder that our Divorce Court is thronged with business, and the marriage tie is regarded in many quarters as too stringent; for it is a yoke that love alone can lighten, but otherwise galls. It is for us, however, to maintain the sanctity of the marriage covenant. To relax the yoke of wedlock is, as experience attests, simply to pave the way for immorality and misery, and in every case the woman would have to bear the heavier burden of sorrow.

I confess to having little faith in *Legislative Remedies* for vice. It is possible, however, for Parliament to suppress some of the evils we deplore. It cannot, indeed, make laws to punish immorality. But where, as in the case of *seduction*, it violates the rights and happiness of others, the law might well enforce a severer penalty. Seduction is the most fruitful source of impurity, and the seducer ought to be deemed in law, as in ethics, guilty of a crime of deep malignity. He is, at least, chargeable with perjury and fraud. It is by giving promises he lures his victim to her ruin. He robs her of innocence, the loss of which nothing can atone for; and yet his offence is often treated more lightly than a petty theft. His crime is spoken of gently, as a 'peccadillo,' and a paltry money compensation is all that the injured one mostly gets. This law needs revision, in the interests of public morality. It is out of harmony with Christian sentiment. The law ought to mark its abhorrence of this damning sin by the severest penalties. It is to be desired, also, that the *agents, occupiers, and owners* of property put to immoral uses, could be more severely dealt with. They are the vitiators of youthful morals. Their haunts of profligacy are the pest houses of society, scattering deadly moral poison into the very atmosphere we breathe. If we could altogether suppress these vile places, we should free the young from powerful temptations to sensuality, and thus render it easier for them to be virtuous. But it is hopeless to desire more stringent laws, while *the laws already in existence are not fully enforced*. The police know perfectly well where these houses are to be found. Occasionally, we find one of the humbler of these 'disorderly' housekeepers before the magistrates. But why should there not be a raid against all, high and low? And where it can easily be ascertained who are the owners of these houses, why

should they not be proclaimed to the world as the enemies of purity? If vigorous action were taken for a few months in this direction, the circle of these plague houses would be narrowed, if not altogether obliterated. It is the bounden duty of the *Magistrate* to guard society from the putrefactions of the brothel by enforcing fully the penalties of the law. In a few towns the magistrates are alive to this duty, and the happiest results have followed. Magistrates may further the cause of social purity, also, by *suppressing obscene literature*. In these days of many books, much of the cheap literature is of a kind absolutely defiling. There are songs, novels, pictures, books, openly sold in our streets and low shops, which are the invention of filthy minds, and which must exert a polluting influence on the minds of readers. Some of these have been seized by the vigilant guardians of morality. But greater vigilance is needed. It is not enough, however, to fine the authors, publishers and vendors of such filth; they ought to be imprisoned. The miscreant who corrupts the public morals is far guiltier than the thief; then let him be punished more severely. Such men are almost always cowards. A few exemplary punishments would have a wholesome deterrent effect.

There are many novels, however, which do not offend public decency; but which, if we are wise, we shall keep from our children. Some of these are the *popular novels* of the day. They seem penned for the purpose of inflaming passion. They are written, often, with great skill and power, and give a broad view of life, but they tend to deprave the moral taste, and corrupt conscience. I am not seeking to put all novels under a ban. Christianity is not vandalism. I only desire that Christian parents should be discriminating, in the novels which they permit their sons and their daughters to read. There are noble romances, against which no defect of moral tone can be urged; and it is either criminal negligence or folly for parents to permit their children to devour impure writings, certain to breed impure thoughts, which, in turn, produce impure acts.

A similar discrimination is needed in reference to *Dramatic Exhibitions*. The majority of the modern plays which are enacted are vicious. They abound in indelicate allusions and innuendoes, and in sensational incidents flavouring of immorality. Christian sentiments are openly or covertly derided. The theatre, *as it is*, is largely injurious to social purity. The ballet, sensuous music, realistic plays (mostly exotics)—these are unfriendly to virtue. The acting, society, surroundings—the whole influence and tone of the great majority of theatres render them powerful contributory forces to the empire of darkness. The young who attend them are debauched. Their passions, while yet untainted, are lashed into fierce orgies. Their imagination, while yet undisciplined, is stimulated into vicious license. They lose gradually that native modesty which is a youth's surest safeguard against carnality. They begin to crave for more exciting

entertainments, and frequent the worst theatres to gratify their morbid appetite. The pleasures of life harass its business. To "make provision for the lusts of the flesh," they are tempted to crime; and thus theatre-going has ultimately ruined them. I am firmly convinced that many an abandoned youth would have kept his virtue, if he had never crossed the threshold of the play-house; he lost his morals there. Still I would not frown upon all theatres. We have, as our greatest living actor affirmed the other day, an instinctive love of dramatism. And it was surely a hopeful sign for those high in religious circles to meet to honour an actor who has striven, with all his might, to purify and exalt his art. The example of Henry Irving ought not to be lost upon his fellow-managers. Theatres can surely be purified. And it is a wise thing for Christian ministers and people to sanction, by their occasional attendance, those that have a pure and lofty aim. If there are many theatres which deserve to be suppressed, it is notorious that music-halls, variety theatres, concert rooms, &c., are nothing more nor less than hotbeds of vice. If our licensing magistrates would only visit some of these, they would hardly need urging to abolish them.

But remedial and repressive measures can only partially succeed in grappling with this fearful social evil. We must endeavour to prevent the young, who throng our large centres, from falling victims to the corruptions that abound there. *Christian Churches and families* stand in a peculiar responsibility. Every year young men crowd into our cities from the country. They leave behind them the salutary influence and restraints of home. They turn confidently to the first friendly voice. Christian circles ought to give the earliest welcome. But it is notoriously difficult for a youth, who has no influence or money at his back, to gain an entrance into religious households. Within recent years *Young Men's and Women's Christian Associations* have endeavoured, with some success, to supply this want. They give the young a rallying-point, and surround them with profitable companionships. They provide pure amusements, as well as intellectual culture. Were the Churches to befriend these institutions more, they would be amply repaid for their fostering care. But personal contact with living Christians is most desirable, for the most inexperienced of both sexes. They ought to be able to count upon our sympathies. They may easily be chilled by Christian frigidity into forgetfulness of home; and if they cast away the memories of home, their ruin is certain. In this connection, I may be allowed to say, that a heavy responsibility rests upon the *masters and employers* of young people. They are, to some extent, *in loco parentis*. They ought to acknowledge their relationship, and afford the young a quasi-home, in their establishments. And let them honourably remunerate female labour! Let them at least give enough weekly wages to their employées to enable them to live chastely! It is in the power of *Christian physicians*, too, to

contribute mightily to social purity. When those who are reaping the rewards of sin, seek to avail themselves of the physician's skill, he may, without unduly forcing religion upon his patients, speak "a word in season," which perhaps shall prove like a "nail fastened by the master of assemblies." There is no royal remedy for social impurity. It seems almost a hopeless task, to reclaim the land from vice. And one great hope lies in the *quickening of the life and power of the Church.*

The Christian Church is the Divinely-appointed agent for the purification of society. But her life, at present, is feeble; her knowledge of duty limited; her power inadequate indeed. She needs a deeper life, a clearer vision, and larger power. These are the gifts of the Divine Spirit. He is the spirit of power, and light, and life. Let the Holy Spirit be poured upon the Church, let that gracious effusion come, as on the day of Pentecost, and we shall see the Church shaking herself for the conquest of the world, for purity and Christ. The Church, in the past, has been too fond of fighting about faith. She has spent her strength in internecine contests, instead of joining all her forces against the common enemy. The call has now come for her to cease her wranglings about words and dogmas, and to attack unitedly the social evils in our midst. Let her, whilst not neglecting the souls of men, aim also at saving them from those bodily sins which are the reproach of our so-called Christian country. In each age, the Church has its special mission. Is it not the Church's work, in this age, to proclaim, to its full extent, the law of purity, and save the land from social rottenness and corruption?

But "the Church" is a mere abstraction. It is simply what individuals make it; and thus our last appeal must be to the consciences of individual Christians. It rests upon us, individually, to spread the saving influences of religion. It is needful for the well-being—aye, the very being—of society, that we ourselves exhibit that purity of mind and heart, implied in the very name of "Christian." No mere machinery can rescue our land from impurity. The living force of personal purity alone can do this work. In our lives and homes, then, let us exalt the standard of social purity; let everyone "name the name of Christ depart from iniquity." Within the circle of his influence, let every individual Christian endeavour to uplift the tone of morality. And then, with the various restorative and preventative agencies, devised by Christian ingenuity, in play, we shall see the diminution, in our midst, of all forms of social impurity, and we may look forward hopefully to the accomplishment of a great social reformation.

WE think that the Proprietors of the *Pulpit Record* have done wisely in bringing before the public the subject which forms the title of our present Essay. Amongst many topics of the first importance, both to ourselves as individuals and to the nation as a whole, there is none which has a better claim upon our serious and prolonged attention than the promotion of social purity. It is indeed a subject, which, rightly considered merits the attention of every one who has come to years of thought, whatever his or her calling or station in life may be. Upon our social purity as individuals, as families, as a people depends our morality, our health and the health of our children; and consequently our happiness, and in a large measure our personal and national prosperity. If we do not so act as to be free from taint in this particular, how can we be religious according to the Christian standard? If we act contrary to the natural laws which the Creator of all has wisely instituted for our guidance, how can we expect ourselves or our offspring to enjoy the health, and consequently the happiness for which we were designed? And if we do not possess that health of body and vigour of mind which are necessary for an efficient discharge of the duties of life, how can we expect to prosper ourselves, or contribute our portion to the combined prosperity of the nation?

There are some who, with a false delicacy would shrink from approaching such a subject as this. But we may plead very good examples for our encouragement. Not only have men and women of good social position lent their voice and influence towards the investigation of its causes and remedies, but the Bishop of Manchester has more than once given us important warnings of our danger and our duty.

We cannot compress into a short essay the whole of what might be said upon this interesting and important subject: but we will in the space allotted to us endeavour to name a few of the causes which tend to originate and extend social impurity, and also a few of the means by which we may root out and destroy this pestilential growth.

We may class under the head of material encouragements all those habits of living which militate against health and self-respect; such as the want of personal cleanliness and attention to the body, overcrowding, and the want of proper and decent accommodation in the dwellings of some of the humbler classes, the way in which some business establishments are conducted, and the careless way in which agricultural pursuits and harvesting are carried on in some districts of Great Britain. To these we may add the great number of houses licensed for the sale of intoxicating drinks, and the drinking habits of our nation; for we cannot but think that intemperance is a great promoter of impurity, and tends, perhaps more than any other cause, to originate and extend this vice. We may mention, likewise, our faulty laws for the State Regulation of vice, which have remained too long as a blot upon our Statute-book, and which will require to be

seriously amended if ever this evil is to be banished from our midst. We have also, as no doubt the great immediate cause and symptom of all, our hundreds and thousands of houses of abomination, constantly open, and with their wives at work to entrap the innocent, and to make the vile yet viler still. All these are causes which have planted and nourished in the past this deadly upas tree, and which, unless the axe be sternly laid to its root, will continue to spread its fibres of poison, and to cast around its shade of death.

Another fruitful cause of the evil complained of is the diffusion of an unwholesome literature, which, published under specious names is largely read by many, and tends by the suggestion of impure thoughts to corrupt and debase the mind. It is to be feared that not a few of what are styled high-class novels, and which are the production of really talented writers, must plead guilty in some measure to this charge. This literature, together with the positive evil of which it has been the direct result, is answerable likewise in no small degree, for those loose ideas of social morality, which we have reason to fear prevails in many quarters, and induces customs which are in accordance with them, and which favour strongly this social evil; for these customs in producing ordinary immorality, encourage indirectly professional vice.

Infidelity in its various forms is likewise a powerful factor in the promotion of this as well as other evils; because by derogating from the dignity of man it causes him to lose his self-respect; and setting before him no higher good than the mere enjoyment of earthly delight, it makes him careless of the results of his actions, and fixes his regards solely upon himself.

All these causes, each in its due proportion, have combined to bring about a state of things in our own land as well as in others, which every lover of his country and of humanity must deeply deplore. In 1862 the Government returns for the city of Lyons, which is by no means the worst city in France, shew that out of 44,368 births 15,655 were illegitimate; and Dr. Guthrie writing about that time, though jealous of his country's honour, is obliged to admit that in Greenock every twentieth child born there was illegitimate. In Edinburgh and Leith it was every twelfth, and in Aberdeen every sixth. We have not by us complete official returns for late years, but if other large towns in England and on the Continent bear any near resemblance to Paris, London, and we regret to say Manchester, the evil has gone from bad to worse. Thus, Père Hyacinth stated a few years ago that there were 150,000 moral outcasts in Paris alone. It is said that there are from 70,000 to 80,000 in London; while in Manchester last year, although 114 vile houses were swept away, there was still an increase reported of 61. According to the Police returns, there are in Manchester from 50 to 60 girls below 12 years of age who are being brought up to this evil life. A much larger number of the age of 14 and upwards are thus demoralized. Well may we say of the statistics of this

subject, that they are like the roll which Ezekiel saw spread out by the mystic hand; there is written therein lamentation, and mourning and woe.

The evil thus existing in our midst few doubt, many recognise, and yet too few mourn over it, or lay it to heart. A few there are who boldly declare it to be a necessary evil, and say that there are substantial reasons for at least permitting its continuance. The opinion of some members of the Medical profession has given countenance to the strange idea that the health of a population is to be maintained by what ministers so largely to disease and death. This idea has been shewn to be erroneous by men of at least equal experience and ability in their profession; and since medical men have so often been deceived before, we had rather trust in this matter to the views of common sense and religion.

Then there is that large class of persons, who, while they do not encourage the evil, may even affect to deplore its existence, yet are really indifferent concerning it, so long as it does not interfere with their own convenience and enjoyment. They know of the existence of the evil, but perhaps they are not aware of its vast extent and terrible influence; nor have they the curiosity or humanity to seek to investigate it. They drive it away along with other disagreeable reflections from their mind in order to prepare themselves for the next engagement of business or pleasure.

Others there are who have surveyed the evil, and in the course of their worldly experience or professional duty have made themselves familiar with it in its revolting details; and yet have given no time or thought as to how it could be prevented or done away; or perhaps they have endeavoured but in vain to suggest a remedy.

We are pretty certain that this evil is so deeply rooted, and has been so long at work in the constitution of society, that it is neither a single nor a very simple specific that will cure it. It will need, if it be effectually got rid of, a combination of forces and influences; and likewise, we may add, a band of earnest and faithful workers in this important field. It will not be by legislation alone, nor by the spread of educational knowledge, nor by the exertion of social, moral and religious influence, nor by the establishment of Homes for those rescued from the life of infamy, that will alone and of itself stamp out the disease; but rather by the combined action of all these guided by the one dominant purpose to banish it from our social community.

Something might be done by an alteration in the law with regard to information against disorderly houses. It appears that the only statute under which this can be done, is one passed in the reign of George III.; by which proceedings can only be taken by two householders residing in that particular neighbourhood where the evil complained of lies. It might facilitate their repression, if the law in England allowed, as it does in Glasgow and Edinburgh, a single citizen, living in any part of the town or city where the information is brought,

to institute proceedings, provided only he had obtained a requisite knowledge of the facts.

A step was made in the right direction a few years ago, by the addition to section 14 of the Industrial Schools Act, of a clause providing that any child found living in a house of ill repute, or in the company of abandoned women, can be removed from her vicious associates, and committed by a magistrate to a Certified Industrial School. This applies to children under 14 years of age. It has been tried for some time, and no doubt with good effect in several of our Colonies; and one good point in it is, that the parents, if able, may be compelled to pay towards the maintenance of the child. This is now the law throughout the United Kingdom.

But while this Act works well for those children for whom it was designed, a repeal is earnestly needed of those objectionable points in the present Contagious Diseases' Act, which affects females above 14 years of age. This Act, as is but too well known, by giving a power of prying scrutiny to the police, offends very often against the modesty of those unjustly suspected of disease, and sometimes presses with undue severity upon the virtuous poor. The writer of this Essay could quote extracts from the newspapers, and give instances of this which have lately come under his notice. One of these, if he remembers rightly, occurred at Dover about a year ago, and caused a great outcry of indignation at the time. The best way to amend these Acts is a consideration rather for the legislator than the essayist; but one thing we may be pretty certain of, that as long as these Acts remain in their present form, there is nothing to be gained, and much to lose from their operation, considered from a sanitary as well as from a moral point of view. To prevent the loss of female modesty is better than to endeavour to recover it when lost.

But while the Legislature, in the making of good laws, and the Executive in seeing that they are well carried out, may do much towards the prevention of social impurity, they should be, and must be, if the evil is to be permanently remedied, seconded by all those who have any social power and influence. It is not only essential, that as heads or members of families we keep ourselves unspotted, and set an example in this respect, to all with whom we are brought into contact; but likewise that in our households and abroad, we are ever watchful to save those who may be about to fall, and to establish the virtue of those as yet undefiled.

This may be done, if with untiring watchfulness and assiduity, the heads of households, but especially the mothers, day by day, and hour by hour, set themselves, amongst their other duties, this truly Divine one, of guarding all its inmates from a single breath of this foul national contagion. We are very sure that if each home were a centre of purity, and if each master and mistress would make it a part, and no unimportant part of their business, to watch over and take care of their own domestics, as well as that of their boys and girls,

a great step will be taken towards the prevention of this terrible evil.

Much may likewise be done, whatever some too delicately-minded people may think, in the inculcation of these principles during the early life of youth, which are to be the guide and guardian of the after life. Shew to youth the inherent dignity, the true manliness of abstaining from all vice, not for himself alone, but for the sake of those who are the chief and most immediate sufferers by it. Young men are not without noble instincts, which when rightly appealed to, will, we cannot but think, obtain a triumph over baser passion.

These principles of purity, thus implanted and fostered in the heart and mind by the life and teaching of the parent, must be strengthened, confirmed, and enlarged by the teaching of the pulpit and of a pure literature.

The writer cannot but think that the pulpit might do much more than it has yet done in this direction. Among the many subjects which very properly form matter for the Sabbath's discourse, surely this, of personal, domestic, and social purity, should not infrequently find a place. We are quite sure that it is not from any lack of interest in this important subject, nor from any depreciation in the minds of ministers of the Gospel of the magnitude of this evil, that amongst the many able, instructive, and stimulating discourses which it is our privilege to hear from the pulpit, we so seldom hear this matter touched upon, much less taken up and treated in a definite and comprehensive dissertation. We do not know to what this neglect is due; but that it exists there can be no doubt; and to this, we fear, is, in some measure, to be attributed the comparative apathy concerning this evil, of individuals, and of the general public. When ministers awaken thoroughly to their duty in reference to this question, we may look for a great change to come over the spirit of the national dream.

Temperance organizations of various kinds are useful by combating the giant evil—strong drink, in helping to remove one of the most powerful assistants in the spread of this national disease. As long as we have so many houses licensed for the sale of intoxicating drink, and so many places of amusement which are known to be evil in their tendency and influence, we can scarcely hope to see any permanent improvement in the present state of things. A principle of local option might, we are confident, improve certain districts; but it is to the moral improvement of the nation, as a whole, that we must look for neutralizing the effect of the drink traffic upon the great masses of our population.

Literature, which is often, as we have shewn, such a powerful agent for evil, may be made, if literary men and women will only be true to their higher instincts, a most powerful factor for good. There is much evil insinuated, through the printed page, both in fugitive publications and in books; and though it may be said of our great classical works

of literature, of painting, and of sculpture, that, to the pure, all things are pure, yet it were to be wished that these were presented to the general reader and observer purged of all those images and passages which can in any way serve to excite impure desires. When this is done, and when art and literature become, as we are sure they were designated at first to be by the authors of all good handmaids to religion, then will a bright morning dawn on our national morality, and the shadows of evil will flee away.

All these agencies will, we are quite sure, contribute in no small degree to prevent the beginning and spread of this terrible vice, and, even in some measure, to effect its cure. But for the rescue of individual cases of prostitution, to draw out of the horrible pit and miry clay of infamy those already fallen, is a work, it would seem, to be undertaken and carried forward by those women only who have the heart and the power to undertake it. It does not fall within the province of this essay to give directions as to how this work may be best performed. It is emphatically women's work. A man, however saintly, and however high his character and intentions, a Christian minister even, could hardly hope to engage in it with any amount of success. Those women who have fallen can only be rescued by others of their own sex, who, through more favourable circumstances, or greater firmness of principle, have stood fast in their purity of life.

But it may give comfort to any noble-minded women, who, knowing and having considered the effects of this terrible evil, meditate the undertaking of this work, to know that there are many like-minded already at work in the field, and working with success. It is true their results are often very small, their work is naturally very disheartening; for it is easier to reclaim a woman enslaved by strong drink than to rescue a woman who has lost her virtue. Public opinion is, likewise, as we have observed before, inimical, or, at least, indifferent to this work, and those who engage in it are often straightened for want of funds to carry it on. But, nevertheless, in spite of all the discouragements which surround it, the work is making progress, at least in some districts; and, if the evil is not very perceptibly diminished, still we believe that it would increase much more rapidly but for the agencies which serve to keep it down.

It is, indeed, a work worth undertaking by those women who feel themselves in any way called to the task. The first requisite for success in it must be a deep feeling of the deadly nature of the disease and of the absolute need of work and effort in this direction. It must be undertaken with the single-eyed motive of saving those who are thus drawn unto death, and thus helping to save society, which by this, amongst other evils, is threatened with dissolution. It must be undertaken in a devout and religious spirit; for a mere sentimental pity will, we are sure, fail to carry the worker through the difficulties and discouragements she will have

to face. To such workers we would recommend the perusal of those interesting books written by Miss E. Hopkins and others, which give, by a record of personal experience, a good idea as to how this work may be undertaken and successfully accomplished.

The establishment of "Homes" upon the plan of those existing in London, Brighton, and other places, could not fail to be productive of much good if the example were followed in all our large cities and towns. Girls are often rescued from the depth of misery and vice, and received into these establishments, where, under firm, yet kind and Christian discipline, they begin to breathe a healthy, moral atmosphere, and soon they feel that they have a character to maintain, and look forward with the hope of filling a respectable position. True, it is no easy matter for those who have begun to live the life of the profligate, which, though a very miserable, is, in some sense, a free one, to submit to the rule and restraint of a "Home;" and those received do not in all cases remain; but as far as we have been able to gather from the reports of those concerned in this work, there are few who are once restored to virtue who willingly fall back into vice. These "Homes" are mostly dependent upon voluntary contributions, and we take this opportunity of recommending them to the benevolent. It is, indeed, a work which has the smile and benediction of Him who talked by the well with the woman of Samaria, and who said to the woman taken in adultery, "Go, and sin no more."

We have thus endeavoured in this brief essay to shew the existence in our midst of this terrible disease of social impurity, the causes which appear to foster and encourage it, and also a few of the means which are and may be used for its prevention and cure. These means, as we have said, have had a good measure of success, but success not at all proportioned to the spread of the disease. It is indeed of that character to demand all the powers and resources which can be brought to bear upon it; for if it be not speedily destroyed, it threatens to destroy society. We must put away from us once and for all the principle of a short-sighted expediency. Expediency is not a safe policy upon which to proceed in this matter; and no Christian man with the New Testament in his hands, and reading the blessings pronounced upon purity, and the denunciations against the unclean, can reconcile its teaching with the recognition or 'regulation' of vice by the law of the land. It is demanded in the interests of public morality and Christian principle that this state of things be done away.

Thus acting and thus striving, we may ultimately enjoy in civilization, not only for ourselves as individuals, but also for the nation as a whole, the strength and blessedness of the old Roman motto, "*Mens sana in corpore sano*," possessing a sound mind in a healthy body.

"Deus volens nihil forti difficile."

IN discussing this delicate and important subject, and in order to critically and specifically examine it, it shall be divided into two portions. I. Impurity : its cause. II. Methods to be adopted for its transformation into Purity.

I. Impurity : its cause. It must be patent to every impartial individual that this glaring and deep-seated evil exists. Wherever we go, we find it staring us in the face, crying out for sheer remedy. Dare anyone tell us that the evil does not exist? Can we go into the majority of our warehouses and not point to many men who are not polluted in some degree or other with this terrible vice? Or if we could enter our mills and shops, where young girls are employed, and could pry into their consciences, what a woeful tale they would unfold! Again, is Society free from it? The revelations made from time to time are conclusive proofs of this. High and low; rich and poor; are tainted with this great vice. We must grant then, unless we are bigoted to an extreme degree, that impurity is rampant everywhere. Can any man with his eyes open whose duties compel him to traverse the streets of our great cities at late hours of the night say, that this terrible iniquity has never stared him in the face? The man who has not seen human iniquity in its worst form at our street-corners, must be more than inwardly blind. Alas! the time is for ever past with true men to look down silently at this evil. The time has come, I say, when no uncertain sound must come forth from men, good and true, to denounce with every emphasis with which Nature has endowed them, this well-known evil—Impurity. There must be no mincing matters; no smooth language used so as not to offend this class of people or that. The reason why so many of our sermons preached against impurity are so ineffectual is, because they are preached so as not to offend the least susceptible among a congregation. The minister who does preach against it is afraid that, if he uses too strong language, he will be reproached the next time he meets Mr. So-and-So. Ye ministers of religion, and moral teachers of the people, banish away such thoughts for ever! Realise the terrible iniquity which is prevailing in your very midst! Fight it manfully resolving by the help of the Holy Spirit, to do your share towards eradicating it! Other kinds of impurity auxiliary to the greater one are,—excessive drinking, excessive smoking, swearing, and bad company. That excessive drinking leads to an immoral life our physicians can testify. Excessive drinking may be rightly termed the twin-sister of immorality. They go hand-in-hand with their destructive work. It seems a strange thing, but it is nevertheless a true one, that people madden their brains with drink in order to indulge their sensual passions, thus placing themselves on a level with brute monsters. By incapacitating our intellects, we prevent them from exercising their lawful functions; they then become weak and subject to the will of the flesh; the body becomes debased, and finally we place ourselves on a level with the brutes. "But between man and beast there is this great difference,

that the latter applies itself—and only as it is guided by the senses—merely to that which is immediate and present, and with little consciousness of the past or future. But man, gifted with reason, by which he is able to appreciate consequences, to perceive the causes of events, and to trace their relations from causes to effects, and from effects to causes; to compare their analogies, and to connect by inferences the future with the present; can easily foresee the course of an entire life, and make requisite preparations for spending it. There is nothing in which we differ more from the nature of brutes than in this; for we very often allow them to have courage, as for instance, horses and lions; but we never admit that they possess justice, equity and goodness; because they are void of reason and speech."* These are not the words of a modern public man, they are those of the great Roman orator, Cicero, who wrote them about the time Julius Cæsar was invading our shores. Are they not equally potent now, when men madden their intellects with excessive drink, and are guided merely to that which is "immediate and present, and with little consciousness of the past or future"? If we cannot admit that the brutes possess "justice, equity, and goodness," how can we admit that any man, whose intellect has been corrupted by excessive drinking, possesses a notion of goodness? Here is a case in point, which occurred only a short time ago, extracted from a Manchester daily paper:—A labourer committed suicide by hanging; he had led a dissolute life, and had been a heavy drinker. He came out of prison after serving a month, and since then he had been drinking to such an extent that he became delirious. He imagined that the police were after him with a silk ladder, and wearing silk slippers, so that he could not hear them climbing to the window. . . . Will any man in his right mind dare to defend such conduct as this? We may pity the man, but Purity forbids us to defend him. Drinking and a dissolute life generally go together, and this case is no exception. Will anyone say, that if this man had not had his intellect impaired by drinking and a dissolute life, he would have done the same? Again, take the case of excessive smoking. Without taking into consideration the question whether moderate smoking is an emblem of Social Purity or not, it is almost universally admitted that excessive smoking tends to immorality; because it leads young men in a great many cases to seek the company of dissolute men, who invariably have a good supply of the "fragrant weed." Among youths it is a sure stepping-stone to immorality. It tends to debase youth, and by debasing youth, immorality is a natural sequence of it. Again, take the case of swearing, which, alas! is far too common. It seems to be engrafted into some natures with a tenacity that seems truly astonishing. That it seems to have a very powerful refuge in the minds of both young and old is an indisputable fact, and one which needs our very careful and serious attention. It is a sad thing that many of the working classes are polluted with it. How many times, when in the company of the working classes, have we not had our ears assailed with quite a volley of shocking oaths in a bravado spirit, to the no small amuse-

* Cicero, De Officiis,—Lib. I., Chs. 4, 16.

ment and admiration of the rest of their companions? To illustrate this, the following brief—but rather painful—incident occurred a short time ago. A gentleman had to travel by train to one of our large cities. Among the passengers in a certain carriage were some mechanics. They had not proceeded very far on their journey, when one of them, who had been working in a semi-drunken state, commenced using vile language. His companions laughed at his “wonderful bravado,” and instead of rebuking him, seemed to give him encouragement. In a few minutes one of them related the death-bed scene of a companion of the man who had been abusing his Maker. The man lent a very sympathetic ear, and seemed to express contrition for the fate of his companion, who had died “hard,” as he called it. One would have thought at the mention of a death-bed scene, that it would have been the means of at least bringing him to recognise the awful consequence of a sudden death. But, alas! for mortal flesh, he had no sooner heard this touching account of his companion who had tried to struggle against death, than he began to curse and swear again, even acknowledging in the midst of his oaths, that he could work as well, and be as good as anyone when sober. What a sad state of things to behold surely, when even at the mention of a death-bed scene a man cannot withhold his oaths! What an equally sad thing it is to hear men of apparent respectability, curse and swear. Surely a good education and good society ought to be a sufficient guarantee against this contamination; but if many of our countrymen of apparent respectability were weighed in the balance, “Mene, Mene, Tekel, Upharsin” would be found written to their names. But a sadder thing it is, when our youths are found impregnated with this wicked vice. To hear an oath come forth from a person of tender years is almost as excruciating as sending an arrow into the heart. This is the most serious evil of all, because it is the prime nursery of all impurity. It is here where the poisonous seed is sown, which springs up and chokes the soul of the possessor. Swearing and bad company are brothers born of the same mother. They must both be eradicated. These facts which have been placed before you must be recognised by all. That Social Impurity exists has been shown to be an undoubted fact; by God’s help the English people are to see that these things are transformed.

The second part of our argument is the transformation of Impurity into Purity. Before proceeding with this part, viz., to suggest various methods of meeting the enormous evil, let me acknowledge at the outset my utter unworthiness to attempt such a tremendous task. I know that I shall err in many things, but sympathy for my fellow-man has led me to attempt to suggest various methods of fighting the terrible evil. In the first place, the attention of ministers of religion and Sunday School teachers is requested, because they have to grapple with the evil in its first stage. Are you doing anything to counteract the evils enumerated? If you are not, strike at once the key-note and begin! Have you got a library stocked with well-chosen books in connection with your school? If you have not you must have one; there are

no two ways of thinking about this. Call your managers, churchwardens, elders, deacons, and teachers together, and tell them that unless you are to possess a library it will be useless for you to continue teaching any longer. Impress this fact upon them, and if they are sound business men they will consider it in an agreeable manner. This is the only way you can enter into competition with the “penny-a-liners”—the debased authors of our day. The youth’s mind is active; he goes about the street in the week-days with his eyes open, and sees these fancy periodicals displayed for sale in the newsagent’s windows. He is delighted and bewitched by imaginary pictures of fairyland and fortune; and the phantom prospect of becoming “a man” before he has even yet learned the rule of three. These pictures and stories of daring exploits on land and sea, by “Giants Huz and Buz,” fascinate him; he begins to like them, and looks forward with glee to the “continued-in-our-next” number; and thus he invests his surplus cash. He then begins to think that he could not do better than follow the example of some of these “daring spirits.” He is ultimately joined by companions of the same “genus;” they put their heads together, and the result is a juvenile robbery, with a part-one finale of three months imprisonment with hard labour, and five years in a reformatory. Parents and moral teachers of the young the guilt lies primarily upon your own shoulders. You have allowed the youth’s mind to roam about unprotected in search of pastures new; instead of selecting some well-chosen book for his instruction, you have allowed him to do so himself. At the eleventh hour it is not too late to remedy this state of things. Awake from your inactivity! See that from henceforth every child who can read and understand is supplied with a book from your library. Willing hands will help you to form one; and willing hands will also help in their careful distribution. Be wise in time; remedy the evil! You ought also to have a news-room for the elder children, where they can spend their evenings, instead of having to go to the public-house to learn the latest news. All this, of course, cannot be carried on without expense; but experience goes to prove, that if the children are properly appealed to, they will not refuse to contribute their mites. A library and news-room are especially essential when no out-door games can be indulged in. Games of chance in any form whatever must be rigidly excluded; and the teachers should form themselves into a committee for its proper working. Refreshments as a counteractive against drinking, if possible, should be provided in a small way. On a rough calculation there are at least a dozen teachers in a Sunday School. This would require each teacher to devote a night every other week in order to take his share of the supervision of the library and news-room. Surely a true teacher could sacrifice a little of his time for the well-being of his scholars. There are many and various ways, in which he might occupy himself with the books and newspapers during the time of his supervision. So much then for the Winter share towards encouraging purity among the young. Now for the Summer share; Cricket, Athletics, Rambling, Boating (if possible), and Swimming Clubs should be commenced. What teacher

or scholar does not go in for one of these? Cricket is especially liked by boys of all ages, and should be indulged in, assisted by the teachers. Athletic sports should be indulged in at the different festivals of the schools, and prizes given by voluntary contributions should be awarded. Rambling clubs should be formed in Summer. The teacher should take his class to various places of interest within a convenient distance. Of course the expense should be borne by the scholars themselves, by weekly contributions or otherwise. During these rambling-club expeditions the teacher should be careful, for example's sake, to abstain from any intoxicating drink and also from smoking; and should exercise a vigorous supervision to see that his scholars touch neither. There are "black sheep" in every flock, and Sunday Schools are no exception; therefore care must be exercised. If there is a river, and also small boats in the locality, a boat-club, under the guidance of skilful teachers, would be found well patronised. A swimming-club should, by all means, be formed, and the boys decently attired taught to swim. This might be done either at a small reclusive river, or at the public baths, according to local circumstances. Who will tell me if these things are carried out in a true, kindly, and unostentatious manner, that Social Purity will not ensue? The excessive drinker will be a thing of the past; he will walk past the public-house door, and frequent his library and news-room for mental recreation. The pipe will be looked down upon, and spurned as a pernicious habit by the youth, who has learned to look to the news-room in Winter, and the school-clubs in Summer, for recreation. The mighty "adventures and exploits" of "Giants Huz and Buz"—et omne hoc genus—will have no charms for the quondam swearer. These bad habits will be a thing of the past; reformation will certainly ensue. There will be no lounging at the street corners in bad company; for growing manhood will have learned that "Social Purity is next to Godliness." But there will be this in exchange, a constant affection for that teacher, who has endeavoured to help his poor brother out of the mire. Teacher—brother, will you help? These rules are good for the male sex you will say, but the question then comes, What is to be done in the case of the female sex? They cannot join the majority of the above clubs. True, but they can join the library; and it is for their teachers to see that they use it properly. In their case other clubs must be formed, for instance: domestic clubs for the encouragement of sewing, knitting, and mending, embroidery work, clubs to teach girls to make their own dresses, and to teach them to play the piano. One thing must never be lost sight of that these clubs are merely auxiliary agents to the great club of all—the teaching of salvation. The necessity of the latter must be impressed upon the youthful minds of both sexes; the *modus operandi* to be left to the discretion of the teacher. If these kind of clubs are formed, pernicious novel reading will lose its fascinating powers. "Our girls" freed from novel reading—which in many cases, on account of the amorous tales they unfold, are the stepping-stones to impurity—would look forward to the time when they would be able to do their share towards making English hearths and homes, happy, clean, and comfortable; and who knows—let us encourage the hope—that some of them may become "sweet girl graduates." It is to be hoped that the lady-teachers after

doing their share of the Lord's work on His day do not rest here, but endeavour to do something towards the spiritual and social welfare of their Sunday scholars. This remark equally concerns the male sex. If these suggestions were carried out, the dissolute husband and the thriftless housewife would be a thing of the past, and (husband and wife) having led a life of purity themselves, mainly through the influence of their Sunday School teachers, would bring their children up in the fear and the nurture of the Lord. Minister of religion, superintendent, and teacher, God calls upon you at once to establish Social Purity in your young flocks, by training the youthful intellects committed to your charge; you will be doing Him service by carrying out these suggestions. Will you try to help poor suffering humanity? But while training the young plants we must not let the old ones perish. We may save a shattering dissolute frame by kindly words and actions, but there are few who will undertake the salvation of the old plants; they must be left out in the cold to die. The task is too delicate people say! Are there not fifty righteous men who will attempt the work; nay, are there not even ten in each of our large cities, who will rescue the perishing ones? God hath not left Himself without a witness in our large cities—there are many of these "witnesses"; it is our duty to find them. Will they refuse to help? No! God forbids them. They must go into the highways and hedges of our cities and compel them to come in. Having secured them, what must we do with them? They must be spoken kindly to in the first instance; sympathised with, and if needy, helped. Gratitude for help will enable them to lend a willing ear to Christian truths. They must be helped to re-establish their character, and placed once again upon the pathway of life. The hay must be made while the sun shines; and by kind, sympathetic help, and a careful supervision over them, you will raise them out of the mire. Spiritual medicine must be prescribed for the patient, and an experienced moral physician must take care that the exact dose—neither too much nor too little—is administered. Under careful treatment the patient will recover; and the old plant will re-blossom forth again in all the grandeur of youthful purity. This, will be a grand and glorious preparation for the purity hereafter. There is joy in the presence of the angels of God over one sinner that repenteth. Let us picture to ourselves the spiritual leper patiently waiting to see the heavenly purity, and exclaiming:—

How beautiful, how wonderful,
The sight of Thee must be;
Thine endless wisdom, boundless power,
And awful purity.

GREAT PREACHERS.

IX.—ROBERT HALL.

AMONGST the great pulpit orators who lived at the end of the last, and at the beginning of the present, century, the name of Robert Hall stands pre-eminent. He is justly held to be the greatest of modern preachers, and so finished was the mould in which his discourses were cast, that these have not suffered the fate of most sermons, but remain to-day the model and example of those who wish to aspire to a pure and lofty eloquence in the pulpit.

Robert Hall was born at Arnsby, near Leicester, on the 2nd of May, 1764. His father was a Baptist minister of some talent and of a high type of character, which his son eulogised in a sentence, recalling in its style the stateliness of some of Johnson's most admirable passages:

coming a priest, so that in after life he used jestingly to say that "he had but one boot, with which to travel the journey of life."

Mr. Hill subsequently became Chaplain to the Countess of Chesterfield, and obtained a curacy in Gloucestershire. He found, however, the latter sphere too small for his energies, and on the death of Whitefield, which occurred in 1770, he adopted the latter's plan of itinerancy, preaching both inside and outside of canonical walls. At length he resigned his curacy, and though he did not cast himself loose from the bonds of the Church, he engaged wholly in the work of itinerant preaching, officiating wherever he could obtain congregations, whether in barns or meeting-houses, in the fields or by the highways. He preached in the streets and on the quays of Bristol, and among the colliers at Kingswood, as Whitefield had done before him. He also travelled through the counties of Wiltshire, Somersetshire, and Gloucestershire, producing everywhere a strong impression by his earnestness and eloquence, set off by his youth and personal appearance, which was handsome and commanding. In 1780 his father died, and coming into considerable property by that event, he was enabled to carry out a project he had formed of building a chapel for himself in London. The building he raised was the famous Surrey Chapel in Blackfriars Road, which was opened in 1783, the first sermon being preached by himself. Crowds flocked to the place to hear him preach, and he soon had the largest congregation in London. In conducting his services, Mr. Hill always used the liturgy of the Church of England, and to the last he considered himself as within the communion of that Church, so that his position as the minister of an independent chapel was a very peculiar one, and exposed him to frequent criticisms, which, however, his blameless life and devoted labours divested of harm. The editor of the *Patriot* put his case admirably. "The independent and ambiguous ecclesiastical position which he assumed," said this writer, "as theoretically a Churchman, and practically a Dissenter—a Dissenter within the Church, a Churchman among Dissenters—necessarily involved him, especially in the earlier part of his career, in continual political skirmishing. His very catholicism put on an aggressive form; for of nothing was he so intolerant as of Sectarianism. But while he thus made himself many opponents, his blameless character precluded his having any personal enemies. The sarcastic or censorious polemic was forgotten in the warm-hearted philanthropist, the indefatigable evangelist, the consistent saint. It is quite true that Mr. Hill both said and did things occasionally, which few other men could have said with good effect, or done without imprudence. But the unimpeachable integrity and purity of his intentions, the sanctity of his life, the charm of his manners, the dignity of true breeding which rescued from vulgarity his most familiar phrases, and his most eccentric actions, conspired to secure for him through life the affectionate veneration of all who enjoyed the privilege of his acquaintance, or understood his character."

Mr. Hill varied his ministrations by constant journeys throughout the kingdom, and sometimes into Scotland and Ireland, and it was that as the consequence of these visits, he was the best known man in Great Britain. There was scarcely a town of any size in which he did not preach at one time or another, and he frequently held forth, like Wesley in the fields, large crowds assembling to hear him wherever he went. He had a country residence and a chapel at Wotton-under-Edge, in Gloucestershire, on which account he used jestingly to style himself as "Rector of Surrey Chapel, Vicar of Wotton-under-Edge, land Curate of all the fields, commons, etc., throughout all England and Wales." Mr. Hill made his first visit to Scotland in 1797, and was the means of a great spiritual awakening in that country. He went from town to town, passing from one crowded audience to another, and being listened to everywhere with the deepest attention. It is indicative of the change for the better which had passed over English society

during the generation which had elapsed since Wesley had been exposed to the fury of mobs, that he rarely met with opposition during his preaching tours. He sometimes had to endure a little scoffing, but this he treated very philosophically. Speaking of an occasion when he preached in the open air at St. Andrew's, he says—"A few *things* fluttered about at the extremity of the evening congregation. A pleasant sunny day produced those butterflies in human shape, who appeared vastly clever in their own conceits, and gave themselves such airs as might be expected from them; consequently entirely beneath our attention and regard. Notwithstanding, nothing can equal the pitiable situation of such hearers; as the lightness and frivolity of their minds prevents them from all possibility of receiving good; while mere froth floats upon the understanding, it requires almost more than a miracle of grace to persuade such 'to watch unto prayer,' and to 'give all diligence to make their calling and election sure.'" Mr. Hill's greatest triumphs during this tour were at Edinburgh, where he preached frequently on the Calton Hill to immense audiences. "On the Calton Hill," he says, speaking of one of these occasions, "I addressed the most solemn congregation I have seen for many years. Fifteen thousand, on the most moderate computation, was said to attend; some suppose a larger multitude. I know, on these occasions, our principal aim should be to alarm the sinner. This I attempted from Mark viii., 36, 37, from the consideration of the immortality of the soul, and the awfulness of eternity."

Mr. Hill lived to a great age, and continued his pulpit ministrations almost to the end of his life, with the assistance during the last two years of another minister. Such was his remarkable energy, that when in his eighty-eighth year, he attended and spoke at public meetings in London. In the winter of 1832, being then in his eighty-ninth year he preached every Sunday morning, at Surrey Chapel, and met the communicants on the Monday evenings. His sermons generally lasted about forty minutes, and the quotations from Scripture in them were always remarkably correct and appropriate. He delivered his last sermon on Saturday, March 31st, 1833, and died on the 11th of the following month at the age of eighty nine. He was buried at his own request in a brick vault beneath the pulpit of Surrey Chapel.

Like all great preachers Rowland Hill was distinguished by his earnestness. He was animated and impressive in delivery and had a powerful voice, which enabled him to give great effect to what he said. His sermons were clear and forcible, his sentences being pithy and pointed, and enlivened by apt illustrations. It has been complained that his capacity for wit betrayed him at times into remarks which were unsuited to the solemnity which should characterise a sermon, but if he sometimes erred in this respect, he made up for it by making his wit serve his need on many an occasion when nothing else would have been of avail. This often occurred when he was making an appeal on behalf of some religious and charitable object. "Put your hands into your pockets," he said on one occasion "and be sure there is something in them when they come out. Let us have a good round, Surrey Chapel collection!" At another time he said, "Let those who have bank-notes (and I, myself, will be standing at the door) go out first; let those who have gold follow; let those who have silver go next; and let those who have copper only, stay till everybody else has gone out." Mr. Hill's enthusiasm in the cause he was pleading for, had on this occasion led him beyond the bounds of good taste: but as a rule, his wit was shrewd and sagacious. And that his desire to make good collections did not make him lose sight of other considerations, is seen in one of his remarks at a missionary meeting. After the collection had been made on that occasion, he rose, and addressing those who were on the platform, said, "Take care how you spend this money, brethren; much of it consists of the hard earnings of the poor."

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